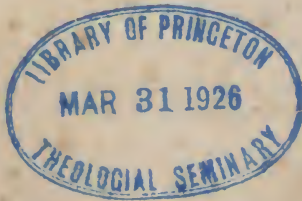




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NEW SERIES.

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VOL. III.

Biography.

MEMOIR OF REV. JAMES DAVIS.

"I was born, (says Mr. D.) in Hopkinton, N.H. Nov. 6, 1772. When about 8 years old, my mind was seriously impressed. I recollect that at certain times I was much affected with preaching. I was afraid to sleep at night. I knew that I was a sinner, and that I was liable to die in sleep and lose my soul. I then concluded that when advanced in life I would read and pray and become religious. My awful depravity and stupidity prevented my realizing what it was to be religious, or that the shafts of death were flying thick in every direction.

After this, I became thoughtless and unconcerned, and continued to live as though I was accountable to none, till about nineteen years old, being remarkably fond of childish vanities and youthful amusements. The winter before I entertained a hope that I had obtained the pearl of great price, I was more than ever captivated with scenes of carnal diversion.

In the town where I resided there was no settled minister. In Dunbarton, the town adjacent, the work of the Lord began powerfully to prevail. Young people went there to attend meetings from Hopkinton where I then liv-

ed; a number of them were powerfully awakened and returned in great distress. I began to think that it would be best for me to attend to the concerns of the soul, and to change my mode of life. I had no idea of the depravity of my heart, of my condemned state, or that it was necessary to be born again in order to salvation. I turned my attention to the Bible, and frequented religious meetings. I soon began to be anxious about myself, and saw that I was in an evil case. So astonishingly great was the pride of my heart, that I endeavoured all in my power to disguise my feelings, and to keep from the view of all, by whom I was surrounded, the state of my mind.

When desirous of hearing religious conversation, I would, if possible, get out of the sight of those, who might be conversing together on heavenly and divine things, that I might listen to the observations which were made. One afternoon I went to attend a lecture preached by Rev. Samuel Wood. When the people came out of the meeting house they collected in a circle round him. He began to propose questions to one and another who were under concern of mind.

When he came near where I stood, the idea was impressed upon my mind, that if he conversed with me particularly, people would say I was going to become religious, and so I should become a subject of ridicule. I left the circle and went off. There was an appointment for religious exercises I think to commence an hour before sunset, about half a mile north of the meeting house. I set out for the place where worship was to be attended; and when I was within about forty rods of the house, I met a company of thoughtless, rude young people. I was so afraid that they would think and say that I was becoming religious, that I joined them and went back. But I could not live in their company, any more than I could in the fire. All my past life came in review before my mind. I had an awful sense of my guilt and danger, and that I was exposed to hell and ruin. I went home, took my Bible and retired to my chamber, and spent the night in attempting to read and pray. I believe that from this time for three months while I continued in great distress, the idea was powerfully impressed upon my mind that I deserved to be damned, that it would be perfectly just in God to cast me down to dwell where darkness and horror reign. Life appeared to be exceedingly short; it seemed as though there was but a step between me and everlasting wo. The world had now lost all its charms; a gloom was cast over all the objects and scenes in the natural world. I felt as though I would not move my hand to obtain all the property which could be possessed or enjoyed here. The idea was impressed upon my mind that I must pray, or go to hell. After I had attempted this exercise, being convinced that I had not

prayed in faith, but that I had been mocking God, I felt more criminal, and consequently more concerned than before I made the attempt. And still it was thundered in my ears that I must pray, or be damned forever.—Thus I was constrained to attempt this exercise again and again; till at length I felt as though I wanted to be the whole of my time upon my knees at prayer. Night after night I never had my clothes off, or went to bed. My appetite for food was taken away. It was a time when fruit of different kinds was very plenty. I had no taste or relish for any kind of fruit any more than I had for the stones in the streets. I became incapable of attending to any kind of business; and still I had a great unwillingness that any one should know what was the occasion of my distress.

One Lord's-day I attended worship, when the sacrament was administered at evening. A number of us tarried, who did not belong to the church. It was almost sun-set when the people left the meeting-house. While numbers were conversing upon the green before the house, I had such an awful sense of my guilt and danger, that I could not refrain from weeping, if from crying out aloud. I was in a flood of tears. People then saw, for the first time, what a situation I was in. The minister came and conversed with me, and gave me good instructions. After which, kneeling upon the ground, he prayed with and for me. He then observed that I must retire home—that I was in the hand of God—that I must repent or perish—believe, or be damned. Never after this, that I recollect, did I feel as though I cared what people either said or thought of me. The idea was strongly impressed upon my mind that I should be miserable forev-

er—that I should soon be in hell. I became emaciated almost to a skeleton. People were greatly concerned about me, and were afraid that I should die. As others obtained relief, the thought would from time to time arise in my mind, possibly God may have mercy upon me. I was laying out different ways in which I should be converted if I were ever saved. Sometimes I used to think that I should see a light, or hear a voice from heaven. I was tempted to commit some great wickedness, that I might have great concern and powerful conviction.

One day about noon, I took up a book upon sacramental exercises, and retired into a room by myself, sat down, and began to read. In a moment, quick as thought, my burden and distress was removed! The book appeared to be full of God—full of glory—different from any thing I ever saw before. The glory of the Lord seemed to be shining all around me—in the heavens, and in the earth. I saw people at work in the field, who were professors of religion. I wondered, that they could refrain from praising God aloud. I thought that every body felt just as I did. If they did not, I was persuaded that I could convince them. I felt no inclination to eat or drink, when people were going in to get refreshment. I retired into the orchard, and continued more than two hours, joyful and happy, being constrained to praise God. I had lost sight of myself. It was not a question in my mind whether I should be saved or lost.

A lecture was to be attended that afternoon at the meeting-house. I set off to go, just as I was, without shifting any of my clothes. As I passed along I overtook a young man of my acquaintance. I asked him if he

did not feel thus. He said no, he felt just as he had always felt. I was perfectly astonished—could not again open my mouth. I hasted along—took my seat in the house of God. About the middle of the exercises I opened the book in which I was reading when my mind was first relieved, to see if it would appear to me as it had done. It did not appear just so. At the close of the meeting, I felt greatly afflicted and grieved to see how stupid people were. I could not refrain from tears—was constrained to weep abundantly. The people as they went out of the meeting-house stopped upon the green. I had a sister then under concern. The first thing I knew, I was talking to her and others, urging the importance of becoming religious—of having an interest in Christ. I continued three days and three nights joyful and happy as I could be in this world, before I had the most distant idea that what I had experienced was a change of heart, or that I was in a safe state. I was constrained to rejoice, that the Lord God omnipotent reigned—that all intelligences were in his hands and at his disposal. When I came to compare my feelings and exercises with what I found in the Bible, I began to take encouragement to hope that I was truly converted.

After my mind was relieved, my bodily health seemed to be recruited at once and my strength to be restored. I was surrounded with the agreeables of this world, and might have reflected on engaging prospects before me; but I longed exceedingly to die and be with Christ. I felt greatly concerned for sinners—was constrained to talk to every one I saw. For six months I enjoyed a heaven upon earth. I scarcely knew what it was to experience doubts or fears, clouds or mists of

darkness. I used to attend a great many meetings,—to go to a distance. I got but little sleep, but generally felt well. Having related to one of the church members what I thought the Lord had wrought in me by his grace, he observed, if you have experienced what you now relate, you have important duties to do, and suggested the propriety of my going forward to put myself under the watch and care of the church. About that time numbers were going forward to relate their religious experience, with a view of publicly espousing the cause of Christ. As I neglected to improve that opportunity, my spiritual comfort and resolution were less, till one Lord's day in the meeting-house at the close of public worship, I opened my mouth and declared what the Lord had done for my soul. When the time for the sacrament to be administered arrived, there were forty one besides myself, forty two in all, who were received into the church. The holy ordinance of the supper was blest as a means of great good to me. My soul was filled with peace and joy. It was truly an interesting season. I could say with David, a day in thy courts is better than a thousand. God gave me great and very earnest desires for the salvation of immortal souls. Nothing I so much longed for as to be useful in the world. I felt concerned for my fellow creatures whenever I saw them, and was constrained to speak to them when walking the streets, and to urge the importance of being reconciled to God. In some instances when I began to converse with an individual in the road, others would come along, and people would leave their houses, till a very considerable number would be collected. Some young persons, at the distance of fourteen or fifteen miles,

with whom I had been acquainted, lay with peculiar weight upon my mind. I set out and travelled about half the distance on foot, and then hired a horse and proceeded forward. When I arrived at the place of destination, the young persons were in bed. They arose—I conversed with them on the great things of eternity—they were much affected—desired me to pray with and for them. Some of the number experienced no peace or comfort till they hopefully found peace in believing. My mind was greatly exercised about preaching the gospel. A candidate then supplying the pulpit sent for me to come to his lodgings,—conversed with me relative to the subject—encouraged me to go forward—presented me with the book I should first need to study, and observed, if I went forward to obtain education, it should be a gratuity; otherwise I might return it, or pay him for it."

It will be perceived by our readers that the preceding account of the views and experience of Mr. Davis was recorded by himself. We have no particular knowledge of the immediate course which he pursued after the advice he received from the above mentioned young candidate. We believe, however, that he entered upon a course of studies, preparatory to his admission as a student in Dartmouth College. He was graduated at this respectable Institution in 1798. By whom, and where, he was first approbated to preach, we know not. In 1804, he was ordained to the work of an Evangelist by the congregational ministers, forming "the Association of the Western District of Vermont." From a document presented to Mr. Davis by the scribe of that Association, it appears, he was highly esteemed for his person-

al piety and ministerial labours. It is stated in this testimonial that, "The Association being in general personally acquainted with Mr. Davis, and particularly with his past faithful and useful labours in a number of towns in their vicinity, after some natural inquiries, unanimously concurred to favour his request, and voted to proceed to the usual examination. And having obtained good satisfaction with respect to his regular standing in the visible church, and approbation to the work of the ministry; his experimental acquaintance with true religion—his religious sentiments—his literary and theological improvements, and his call in providence to the work of an Evangelist, they unanimously voted to proceed to his ordination." Agreeably to their vote he was ordained the same day.

Mr. Davis remained in connexion with the Congregationalists till the year 1816, when he saw it to be his duty to be immersed on a profession of faith. Having submitted to the ordinance of baptism agreeably to the usage of apostolic times, at his request he was ordained to the work of an Evangelist on the 14th of November, 1816, at Lyme, in Connecticut. See Mag. for 1817, p. 38.

From this period he laboured in various places with unwearied zeal. Besides preaching, he used all his influence in procuring funds for Missionary and Education purposes. And while he exhorted others to acts of benevolence, he set the example himself. It is much to the credit of Mr. D. that notwithstanding his pecuniary means were very limited, yet he assisted several pious young men in obtaining literary advantages—and devoted much of his time and property in promoting the cause of Foreign Missions.

A few months before his death he wrote as follows to one of the

Editors. "More than fifteen years ago I paid over \$100 for the use of a young man of the Baptist denomination, who was looking forward to the ministry, (to assist) in the improvement of his mind. I have paid into the hands of the treasurer of the Connecticut Auxiliary Society to aid the Baptist Board of Foreign Missions, \$300. I have collected for the Seminary under the care of the Board about \$500; and to Deacon Loring, for the assistance of young men called to the ministry, \$56.53 I really believe I have been instrumental in the hands of God of bringing into different churches of the Baptist denomination, eight hundred members. But Paul called himself a fool for boasting. God forbid that I should glory, save in the cross of our Lord Jesus Christ."

Mr. D. was peculiarly abstemious in his manner of living: frequently depriving himself of his regular meals, and sleep. He spent much time in fasting and prayer. He seemed unusually devoted to God. His health appeared to be gradually declining for several months before his death. He continued, however, to ride from place to place until within a few days of his death. Four or five weeks before his last confinement, he called on an old acquaintance, where it was observed, that he appeared to lament a want of that freedom of access to the throne of grace, which he had been usually favoured with for many years. He seemed desirous of the prayers of all the people of God. But on his return to the same place a few days after, he appeared to enjoy the divine presence in a comfortable degree. On being asked by his pious friend, how those doctrines of the gospel which he used to preach, now appeared to him? he replied, "God's

truths; I have lived by them, and I can die by them. They will stand when heaven and earth shall pass away. O what should I now do, were it not for the Lord Jesus Christ?" He then, with much emotion, with his hands lifted up, and his eyes flowing with tears, exclaimed, "*Thanks be to God for his unspeakable gift.*"

At parting he said to the family in a most affecting manner, "see that none of you appear at the judgment, on the left hand." This worthy friend accompanying him some distance while riding, he thus addressed him, "Do you feel prepared to be carried home a corpse!" And then reaching out his hand to take leave of his friend, he said, "Tell all the dear people of God in your region, to live near to God, then they will live comfortably, and die joyfully."

About three weeks, before his death, Mr. D. arrived at Mrs. Howe's, at Abington, but in an extremely weak, emaciated condition. He was received and treated by this dear family, with much christian affection and kindness. Mrs. H. appeared so far from considering it a burden to take care of this devoted servant of the Lord, that she said, that she would not on any account have been deprived of the privilege of having him die at her house. The efficacy of divine grace was most clearly displayed in the death of this good man. During his short confinement, he appeared to possess an entire resignation to the will of God, and to enjoy an unshaken confidence in the merits of the Saviour.

Being desirous of once more commemorating the dying love of Christ, at his particular request, the Rev. Mr. Torrey of Hanson, with a number of other brethren, met on Lord's day evening, 13th of May, at Mrs. Howe's for this purpose. Of this inter-

esting communion Mr. Torrey gives the following account.

"It was a precious season. The remembrance of it can never be erased from my mind. To behold a saint, a minister of the gospel, face the *king of terrors* with composure—to see such an one, after having borne the burdens and heat of the day, longing to depart and be with Christ, is no uninteresting sight. Such a scene did the last sickness of the Rev. James Davis present. He seemed to have a deep sense of the depravity of the heart, and hoped for salvation only through the mercy of God in Christ. Soon after I entered the room, he said to me, "Brother T——, you will never lament on your death-bed, that you have been too faithful in warning sinners of their danger. You will never lament that you have been too much engaged in prayer for their salvation." After speaking of the consolation he derived from that gospel he had laboured to preach to perishing sinners, he said, "I never in all my life had such a sense of the wretched condition of sinners as I now have.—I never was so sensible of the awful error of the Unitarians!"

The communion season was a time of refreshing to him, and, I trust, to each of the brethren present. After he had received the bread, he appeared much engaged in prayer and meditation for a short time, and then repeated the 95th Hymn, 2nd Book of Dr. Watts in a very impressive manner. The fourth and fifth verses especially he repeated with peculiar emphasis. At his request we sung at the close, the thirteenth Hymn, third book. "How sweet and awful is the place, &c." It was indeed a heavenly place in Christ Jesus."

On the 28th of May last, he calmly resigned his spirit into the

bosom of his God and Saviour. On Thursday, the 31st, his remains were entombed in the family vault, near the house where he died.

Solemn prayer was offered up at the house before the corpse was removed, and after the interment, the procession moved to the Congregational meeting house, where a solemn and appropriate discourse was delivered by Dr. Baldwin, in compliance with the request of his friend deceased.

The memory of the just is blessed.

To the above we add the following extract, as being highly descriptive of the general character of Mr. Davis.

EXTRACT OF A LETTER FROM THE
REV. MR. CONANT, TO DR. SAWIN.

Pembroke, Aug. 23, 1821.

Dear Brother in the Lord,

At your request, I state the following, concerning the life of Elder James Davis.

The first that I ever heard of the man, was by my brother Gaius Conant, who was at that time preaching as a candidate in the Congregational society at Carver. As near as I can recollect, he observed, that he was a very religious singular man, and that he preached in a singular manner. The first of his preaching in the place, he told his hearers, the Lord was coming into the place he believed by his Spirit, and that they might oppose it if they dared, but the Lord would work: He wished for a prayer meeting to be appointed in the morning; and as there was one about to address the throne of grace, he requested him to pray particularly for the young people, that they might be converted. A revival soon commenced in the place; a considerable number shared in it.

One time as he was on his way to Assonet, he stepped into a house and gazed about for a considerable time, which excited the attention of those present. At last he remarked thus, to the family. "You have a very nice house, it is almost too good to pray in, is it not? There never was any prayer in it, was there?" and then bid them good bye: the family began to think what the stranger meant; they recollected also that there never had been a prayer in their house. This appeared to be the means of their awakening; they sent for him to come and attend a meeting at their house, and it soon became a house of prayer.

The second time that I saw Mr. D. was in the town of Sandwich, where I was then teaching a school. His first sermon there was from these words, *Prepare to meet thy God.*

A number received impressions at this meeting, that abide to this day; a great revival soon commenced, which spread into Barnstable and Falmouth. The years following, 1810 and 1811, I attended a great number of meetings with him, on the Cape and on Martha's Vineyard. There were greater revivals of religion in those places at this time than had ever been known in them before. Mr. Davis was a great instrument in the hand of God in effecting this work. When he went into a place, he would preach if asked; and before he pronounced the blessing, he would ask if any one wished for him to appoint a prayer-meeting at their house, the next morning at the rising of the sun; if any opened their doors, he would give out the appointment. These morning prayer-meetings were often very solemn and interesting; sometimes they would continue the greater part of the forenoon. By the time these

morning prayer-meetings came to a close, some one would wish him to appoint a meeting at their house, to preach in the evening. After this manner, meetings have continued for weeks together, where there has been any considerable attention to religion in a place.

I do not know that I ever saw a more devotional man. I have lodged with him a number of nights, when he has spent most of the night in prayer; for hours I have known him to stand with his face toward the wall of the room, in the posture of secret prayer.

A lawyer once slept with him, who said in the morning, he was unwilling to lay with such a man, for he believed he had been praying for him all night. The lawyer, however, soon after obtained a hope in the pardoning mercy of God. Mr. Davis spent several nights at a physician's house in Barnstable. The physician told me that he believed Mr. Davis spent whole nights in prayer, for when they went up to make his bed, they perceived that no person had slept in it.

I visited him in his last sickness, and after shaking hands with me as usual, he made a little pause, and then took hold of my hand again and said, "dear broth-

er Conant, I am glad to see you. I have got almost home, but I am not sorry that I have preached the gospel, that I have warned the righteous and wicked, that I have encountered difficulties for the cause of Christ; nor for the sacrifices that I have made for God." He told me in the first of his sickness he was in darkness, but he believed that his prayers had been answered: he said he had been desirous to have the Lord's supper administered to him, for he had often found, that in that ordinance he had obtained a blessing. He observed that he mentioned to you that he was desirous of having the Lord's supper administered to him, but did not know how it could be effected, until you pointed out the way. He said, ever after brother Torrey was there and administered the ordinance, he had enjoyed his mind much better, and said he was now willing to go. I asked him, Have you no fears of death? He replied, "I cannot say that I have any at all." I asked him what was the principal source of his comfort. He said that the Lord reigned, and would do all his pleasure. I think I never saw any christian appear to enjoy more of the divine presence in his last sickness than brother Davis."

Religious Communications.

ON THE DANGER OF DISSIMULATION IN RELIGION.

It is well observed by one of the greatest christian Poets, that the world is all "Title Page." Its promises infinitely exceed its contents, and the brilliancy of its display results in the gloom of disappointment. In the beautiful allegorical moral of Cebes

the pupil of Socrates, is a striking representation of the views entertained even by the heathen, of human deceit. That fine emblematic picture shews the entrance into life closely guarded by a female form, denominated Deceit. No sooner is any one

ushered into the circle, than he receives a copious dose from the hand of this vigilant spy, and hence derives the elements of all that moral pollution and excess to which so many rush with unstayed rapidity. A heart prone to dissemble is the fruitful source of our guilt and misery. The deceptions which we too readily practise upon ourselves and others usually give rise to that impenitency of heart, than which nothing is more deplorable. We lay our account with finding the world filled with false images and empty shadows hunting shades. Here we expect to encounter many who fill their borrowed part without compunction, and glide in all the smoothness of duplicity over this transient scene. But there is one place to which we have a right to look for distinguished exceptions to this law of nature's treachery and defection. There is one society within whose sacred enclosure we might be surprised ever to hear the voice of dissimulation. There is one class of people in which we should confidently expect to find the strenuous asserters of simplicity, and godly sincerity. Even here, however, we often have to lament the want of that open, transparent deportment, which christianity requires, and which the honesty demanded in all who transact the interests of eternity, would authorize us to expect. We do not now speak of open and deliberate hypocrisy, nor of the grosser forms of deception, but we chiefly intend that modification of these vices, which may comport with general soundness of principle, but is not consistent with integrity of conduct.

When therefore we make mention of dissimulation, we mean all that excess of religious appearance in the conduct, beyond the existing state of the heart.

There should ever be a correspondence betwixt the actions of our christian life, and the springs of those actions. If the tree is to be known by its fruits, then the fruits should form the most certain index to the quality of the tree; and if our appearances should be better than our realities, we are deceived ourselves, and impose a like mistake upon others. Were we as exact in the regulation of our hearts which have God for their observer, as we are in directing our conduct which has men for observers, a different conversation would be exhibited to God and men. Our behaviour would assume an easy and spontaneous complexion, and all constraint and servility would be banished. In such a case we should never be driven to the painful effort of making up by affectation, that which was wanting in grace; we should not incur the risk of building a house without a foundation, or of establishing a name for piety, without the principle. Dissimulation, when once admitted, has an imperceptible growth. It is a habit which receives strength from every exercise, and grows rapidly with moderate indulgence. However small in its early operations, it soon spreads itself far and wide, and though timid in its first approaches, may speedily acquire a boldness alarming to conscience and truth. It is a cheap and easy method of attaining a temporary credit for religion; and such is the weakness of nature, that the suffrages of men, and especially of those whom we deem competent judges, may have a surprising influence in reconciling us to a state which we must secretly know is radically bad. It is an accommodating mode of escaping censure and animadversion; for whatever may be the declension of our heart from the doctrines of right-

eousness, yet if we can save ourselves the public scandal of a visible departure from the right way, by continuing to deal with uniform diligence and success in external sanctity, we shall be the less liable to contract any discontent with our hearts' backsliding. Another cause of the evil in question, may be traced to the erroneous views which many form of divine subjects. They recognize the solemnities attached to holy things, are sensible that these solemnities are abhorrent from all levity and indifference, and that those who engage in observing them should possess a gravity of demeanor, and a vehemence of zeal, suited to the vital interest of such subjects. Their discernment is acute enough to perceive that the shadow of remissness hanging over such momentous themes would be unseemly and reprehensible. When, therefore, their feelings happen not to be in accordance with their spiritual circumstances, they are apt to exert a mechanical energy, to make their services decorous, and to express, not what they really feel, but what they know the proprieties of their profession involve. Others entertain mistaken notions as to the efficacy of bodily exercise. They persuade themselves that certain doleful inflections of the voice, a plaintive cadence and mournful articulation, are considerable parts of religion. Their manner is accordingly regulated by these considerations, and a stranger to their customary mode would be apt to suppose, from the lugubrious echo which resounds from them, that their hearts were under an affecting influence of the truths which they utter, whilst it was only their habit of performing a solemn duty. Probably some may regard it as a part of the oratorical art in their address-

es to others, to assume an air of much earnestness and zeal. They consider the maxim of the Poet, lawful

"Si vis me flere dolendum est primum ipsi tibi."

And though not deeply engaged in the subject before them, they think it proper to convey to others a very different impression. Hence they often give loose reins to their extravagance. They drive furiously on in defiance of decency and sense. They rush against all order and prudence, and seem willing to set the world in a blaze by the fires of their impetuous rhetoric. Should they succeed in producing the intended conflagration, it will not be without its uses. As the fires kindled by the foolish temerity of Apollo's offspring, were of service to give light to the world in the absence of the sun, so this strange fire may afford its measure of light in the absence of reason and religion; but as the combustion of towns, cities, rivers, mountains, and the earth itself, was a very serious expense at which to procure light, so it must be a very costly method to cast a religious excitement over a multitude at the expense of sincerity and truth.

There is a dissimulation which is merely professional. An office, whether civil or religious, must have its distinct requirements. It attaches to itself a circle of appropriate duties, and includes many decencies, which, though not essential to the existence of the office, yet make up the chief ornament of its execution. The most sacred and important of all offices is the ministerial function. This contains a weight and gravity, under the influence of which, the most exemplary must feel an inward dread of their insufficiency. The incumbents of such an office are aware, that an unremitting effort is required to

fill the parts of their sacred province, and that the minor obliquities which would be tolerated in others, would render them insupportable and disgusting. When called upon, therefore, to discharge their trust in any of its details, they at once conceive the propriety of pitching the tone of their ministrations as high as the official standard. From this they unavoidably contract a habit of artificial severity, pathos, or affectation; and whatever may be their variations of feeling, they contrive to officiate in a uniform strain of solemnity. Is there not reason to fear that too many ministers err upon this point? How often have we heard from these creatures of spurious vehemence a dry vociferation, clamour without affection, and denunciations without sympathy!

Without any departure from correct discrimination, we may advert to a dissimulation which is constitutional. The style of a performance often receives its character from the physical structure of the mind. With some there is a natural warmth and energy which pervade all their acts. Whatever they do, they do with all their might. Ardent and enterprising, bold and decided in their determinations, they disdain all the tardy steps of irresolute projectors. They usually act under the first impression, and press with unabating zeal towards their object. Others, of a disposition more pliable, yield with a ready flexibility to all the tender passions, and melt into the softness of an amiable sensibility. May not the mode of public performance be much influenced by these constitutional peculiarities? And may not the subjects of these physical diversities of disposition fall into the mistake of regarding their natural vehemence as the zeal required by the gospel, and may

not those who have a soft and tender conformation of spirit, be often deceived into the idea, that theirs is the genuine affection of the gospel, when, probably, they have been only following some original impulse of nature?

The disposition in question is sometimes found to be occasional. It operates only at certain times, and upon particular occasions. Thus have we often remarked, when some have been required to engage in performing the duty of prayer, that they have suddenly changed their whole manner, and have assumed an air of stiffness and affectation, nothing of which could be perceived in their ordinary conversation. They have appeared to think that in addressing God, they should lay aside the simplicity of their character, and form for themselves a mode of utterance, full of an artificial sanctity; as if he could be more pleased with duplicity than with sincerity, and had enjoined them whenever they came to appear before Him, to bring, at least, a strenuous form of external piety, and to make up, by the vehemence of bodily gesture, that which is wanting in the temper of the heart. There is nothing more repulsive in the services of religion, than this sanctimonious, whining formality of duty. It will be obvious to any one, upon a little reflection, that a native language is easy and artless, and flows with a clear and unconstrained delivery, whilst in one who has acquired it by application, there will always be a visible awkwardness and reserve. The child who is much accustomed to think upon the inheritance to be received from his father, will acquire a natural and unaffected method in speaking of his expected possessions, however splendid they may be; but a stranger to the expectation of such opulence, in speaking of a probable

accession to wealth and distinction, would employ a turgid, swollen strain, suitable to the uncertainty of his claims, and the remoteness of his origin. A petition dictated by true filial affection, will be free from the mechanical constraint which we here condemn. It will naturally assume a decent and solemn air, and will flow out in the effusions of an honest heart. It will reject all those elaborate forms of imaginary devotion, which art has devised to confer a specious character upon a lukewarm religion, and will cultivate expressions suited to the worship of a prayer-hearing God.

Nor let it surprise us to be informed, that there is a conscientious dissimulation. Too many give currency to the very error which we are now combating, upon sincere scruples of conscience. They think that their borrowed manner savours of solemnity, and that it would be a deviation from propriety, to perform a public service of religion in a way that is natural and unaffected. Hence they even contend for their factitious gravity, and adduce arguments to justify to themselves and others, the assumption of a peculiar manner in every religious performance. From this we derive another proof that we may be conscientious in error as well as in truth, and that no sincerity in supporting error will excuse its retention, in defiance of the clearest light, and most convincing evidence.

But perhaps some will think, that the small shades of infirmity which we have marked, are of a character so unavoidable, as to be venial, and that our distinctions and censures are too minute and severe. A little attention to the magnitude of the evils against which it is our desire to awaken caution, will speedily relieve us from the sus-

picion of needless refinement and particularity: For the class of specious errors which we would expose, draws off the heart from God, and the lively satisfaction of communion with him. Let any one find it easy to keep up the semblance of piety by the plausible address of an external habit, let him be occasionally affected, not with the stupendous objects which faith exhibits, but with the dexterous contrivances of a superficial seriousness, and how soon will he sink into the delusion of substituting the mere skeleton of his frames and feelings in place of the sanctifying influences of the divine Spirit! Self-complacency gradually insinuates itself into his heart, he acquires a growing security and indifference, the rigorous process of self-examination is suffered to fall into desuetude, and by an easy descent, he glides down into an apathy of soul, as disastrous to his own interest, as it is afflictive to the cause of piety.

It is important to have a correct standard, when we attempt to judge the merits of a claim. The profession of religion is a declaration made to the world, that we are inwardly moved by the Spirit of God, to renounce all sin and folly, and to devote our lives to the worship of God. The merits of this profession can only be known by its visible results; but should these results be adulterated with the mixtures of an affected sanctity, who can ever have confidence in a judgment formed upon a standard so fluctuating and fallacious? What is it to have one thing in the heart, and another on the tongue, but to create an excess in appearances above principles? If our outward habits were obliged to become the certain criterion of our inward frame, with what care should we be impelled to regulate all the movements of that

frame ! With what vigilance would every emotion be observed ! With what a strenuous resistance should we oppose every tendency to evil ! What an absolute negative should we impose on all the solicitations of the tempter ! But so long as this criterion does not exist, our roaming hearts may pursue their gay delusions, pride may inflate, envy may rankle, ambition may rage, covetousness may disquiet, and yet a tranquil exterior may cover all the asperities of this heart, ruffled by a thousand desires, foreign to the spirit of godliness.

Let it be remembered, that all allowed evil is progressive. That which is now scarcely perceptible, will soon grow into a magnitude sufficiently alarming. The shades of dissimulation will soon assume the darker hue of hypocrisy. The deception which originated in the manner of duty, will soon extend itself to the substance, a callous state of heart will ensue, the conscience, before tender and susceptible, will slumber on beds of roses and myrtle, the quiescence of an approaching death will promise a treacherous calm, and an impending gloom will obscure the brighter visions of hope. Let every reader of these remarks examine his own heart, and inquire whether or not he has fallen into the errors which have been exhibited.

Θεοφιλος.

A DISSERTATION ON THE ORDINATION
OF DEACONS.

WHEN our Lord Jesus Christ ascended up on high he led captivity captive, and received gifts for men.

These gifts, which have been graciously bestowed on the

church from time to time, are thus enumerated by Paul, 1 Cor. xii. 28, "And God hath set some in the church, first apostles ; secondarily, prophets ; thirdly, teachers ; after that, miracles ; then gifts of healing, helps, governments, diversities of tongues.

To ascertain the distinction between these offices in the christian church, and the precise nature, extent, and benefits of each, cannot be considered by any judicious christian as an object of minor importance : For the harmony, peace and prosperity of a church of Christ, essentially depend upon every member's knowing distinctly his his own place ; moving regularly in his own sphere, and acting well his own part

I am inclined to believe that the "helps" mentioned in the passage just quoted, are deacons. It is certain that their office is very *helpful* to both pastor and church. On the manner of inducting them into their office, a diversity of opinion exists in the christian world, and even in our own denomination. Some of our brethren are of opinion, that nothing more is requisite, than for a church to make a selection of suitable men for the office ; and others are fully of the opinion that these men should not only be selected by the church, but that they should receive ordination by the ministers of the gospel. And as there is a diversity of sentiments, so of practice among us.

It seems desirable that a uniformity of sentiment and practice on this subject should prevail in our churches professing to be "of the same faith and order." Especially is it important, that our views and conduct on church building should resemble the pattern given us in the New Testament. "To the law and to the testimony ; if they agree not

with these, it is because there is no light in them."

In this Dissertation I shall endeavour to prove from the New Testament, that those who are to sustain the office of Deacons in a Church of Christ, ought to be solemnly ordained to their work by the ministers of Christ.

Before I proceed, however, to adduce arguments in support of this position, it may not be improper to make a few observations on the qualifications and work of deacons; as it is conceived that one reason which has induced many to neglect their ordination is, they have not a sufficiently exalted opinion of their character and work. Their qualifications are as particularly pointed out by Paul in his epistles to Timothy, as are those of a bishop. These qualifications are described both negatively and positively.

1. Negatively. They must not be double-tongued. To be double tongued is to be false and deceptive in conversation. This is a bad quality in any one, and it is peculiarly so in a deacon, whose office is intermedial between the pastor and the church, and who, if he were possessed of such a mind, might say one thing to the pastor and another to the church, and thus produce jealousy, dissension, and discord.

They must not be given to much wine. Intemperance, or an inordinate use of ardent spirits, is disgraceful in any man, more so in a christian, and most of all in an officer of the church of Christ. It impairs the faculties, destroys the health, allures to a compliance with temptations, and utterly unfits for usefulness, all its votaries.

They must not be greedy of filthy lucre. There would be several disadvantages attending a greediness of filthy lucre in those who sustain the sacred office of

deacon. If a deacon were greedy of filthy lucre, instead of devising means to advance the prosperity, and promote the felicity of the church, he would be perpetually occupied in projecting schemes of personal emolument. If a deacon were greedy of filthy lucre, he would not be willing to devote that time which is necessary suitably to discharge the duties of his office. If a deacon were greedy of filthy lucre, he would have strong inducements to embezzle the property of the church, or through covetousness to make merchandise of it, and convert the profits to his own use. These are the negative qualifications; let us now attend to those which are,

2. Of a positive kind. They must be men full of the Holy Ghost and of wisdom. I do not mean that they must possess the miraculous influences and gifts of the Holy Ghost, though these were necessary in the apostolic age when Christianity was to be established, and required in the first command given to the church in relation to the selection of candidates for the office, but I mean that they must be men of piety, and full of the ordinary influences and gifts of the Spirit; and they need much of that wisdom which is from above, to give a profitable direction to their efforts. They must hold the mystery of the faith in a pure conscience. It becomes them cordially to embrace, and constantly to maintain the doctrine of the gospel. And while they earnestly "contend for the faith once delivered to the saints," they should do it in such a manner, as to preserve "a conscience void of offence towards God and their fellow men."

They must also be grave and of honest report. Their speech must be weighty and profitable; and such must be their demeanour in the world, as to have, like

the bishop, "a good report of them that are without."

Again, they must be the husbands of one wife. This does not make it indispensably necessary that a deacon should be a married man; but that if married he should have but one wife. Polygamy was in common practice in the days of the apostles. This is simply a prohibition of that practice.

Once more. Deacons must rule their children and their own houses well. They should maintain good family government, restraining those committed to their charge from vice; teaching them the principles of religion; and exemplifying those principles in a holy life and conversation.

Let us now consider the work which they are to perform. I would, in a word, define the work of deacons to be the management of the temporal concerns of the church. The Greek word *Διακονοι*, applied to those sustaining the office of deacon, signifies *servants*. Those who were first appointed to this office, were appointed to *serve* the tables of those Grecian widows, who had been neglected in the daily ministration or *service*.

Deacons are the stewards of the property of the church, and should see that suitable provision be made, for the *tables* of the pastors and of the poor. But though this be their principal business, the special object of their appointment, it is conceived also to be their duty, when requested, to assist the pastor in visiting the sick. "Is any sick among you? says James, let him call for the elders of the church, (an appellation sometimes given to deacons, as will appear in the sequel) and let them pray over him," &c.

If deacons would do this more generally, they would relieve

their pastors in many instances, and be more abundantly useful in the church of God. Nor can any one suppose that officers whose characters are so fully delineated, whose peculiar qualifications are so distinctly marked, and whose work is so important, are too *inferior* to be invested with their office by ordination?

We will now proceed to the direct evidence in favour of the position assumed.

1. The first evidence which I shall adduce in favour of my position, is, the account of the first appointment of deacons. Acts vi. 1—6. inclusive. "And in those days, when the number of the disciples was multiplied, there arose a murmuring of the Grecians against the Hebrews, because their widows were neglected in the daily ministration. Then the *twelve* called the multitude of the disciples unto them, and said, it is not reason that we should leave the word of God and serve tables. Wherefore, brethren, look ye out among you seven men of honest report, full of the Holy Ghost and wisdom, whom we may appoint over this business. But we will give ourselves continually to prayers and the ministry of the word. And the saying pleased the whole multitude: and they chose Stephen, a man full of faith and of the Holy Ghost, and Philip, and Prochorus, and Nicanor, and Timon, and Parmenas, and Nicolas, a proselyte of Antioch: whom they set before the apostles, and when they had prayed, they laid their hands on them."

Here it is obvious that the church made the selection, and the apostles ordained them. They did not lay their hands on them to communicate the Holy Ghost; for persons were selected for the office who were already "full of the Holy Ghost." It must, there-

fore, have been to set them apart to their office. To this evidence several objections have been made, which I will now mention, and endeavour to answer.

1. 'The persons mentioned in the 6th of Acts, whom the disciples were to select, and the apostles to appoint or ordain, are not called *deacons*.' To this I reply, that but two kinds of officers appear to have existed in the church in apostolic days, viz. bishops and deacons. Hence Paul addresses the church at Philippi thus: "Paul and Timotheus, the servants of Jesus Christ, to all the saints in Christ Jesus which are at Philippi, with the *bishops* and *deacons*." Hence the qualifications of no other offices are pointed out in the New-Testament. If there were other officers in the christian church, why are they not mentioned? Why have we no account of their qualifications? Why is not their work specified?

2. 'Those who were ordained by the Apostles possessed qualifications which none at this day do possess.' This in some respects I readily admit. But I ask, does not this objection militate with equal force against the ordination of ministers? Are all apostles? Are all workers of miracles? And if they are not, why ordain them? If the ordination of deacons be rejected on the ground of their not possessing miraculous gifts, I see not any reason why the ordination of ministers ought not, by parity of reason, to be rejected.

3. 'Philip, who was one of those seven, preached and baptized, and this is evidence, that they had a higher office than that of mere deacons.' It is true that Philip both preached and baptized, and it is equally true that he only of the seven is called an *Evangelist*. Acts xxi. 8. "And the next day we that were of

Paul's company departed and came unto Cesarea; and we entered into the house of Philip the Evangelist, (which was one of the seven,) and abode with him." He performed these acts, therefore, not by virtue of his deaconship, but by virtue of his office, as an Evangelist, to which, (having used the office of a deacon well,) he had attained.

The 2nd evidence which I shall bring forward in support of my position is, Paul and Barnabas, in fulfilling the work assigned them by the Holy Ghost, ordained them elders in every city. It is not at all probable that they ordained a plurality of ministers in each church; but that they ordained a bishop and deacons.

Paul in his 1st Epistle to Tim. v. 17, says, "Let the elders that rule well be accounted worthy of double honour, especially they that labour in the word and doctrine." Here an obvious distinction is made between those who are called by the same name. Some are preachers, some are not; and those who are not, in my apprehension, are deacons.

If I have succeeded in proving, that those who are to sustain the office of deacons in the christian church, ought to be solemnly ordained to their work by the ministers of Christ, it is easy to infer that many of our churches are negligent of duty in omitting to have this done. When the question has been discussed among us in Associations, or in more private circles, it has generally been acknowledged to be scriptural to have these officers ordained. If, then, ye *know* these things, happy are ye if ye *do* them. May all our brethren who are to sustain this sacred office, be regularly inducted into it, feel its responsibility, and by using "the office of a deacon well, purchase to themselves a good degree, and great boldness in the faith which is in Christ Jesus."

Missionary Intelligence.

ENGLISH BAPTIST MISSIONARY SOCIETY.

ANNUAL MEETING.

THE public services connected with the Annual Meeting of the Baptist Missionary Society, were commenced by a sermon at Great Queen-street Chapel, on Wednesday morning, June 20, by the Rev. T. S. Crisp, one of the tutors of the Bristol Academy.

At nine, on Thursday morning, a considerable number of friends to the Mission assembled at Eagle-street Meeting, for the purpose of uniting in prayer on its behalf.

As much interesting intelligence, particularly in reference to the progress of the translations, had recently arrived, it was found necessary to abbreviate the Report considerably, in order that the meeting might not be protracted to an inconvenient length. The parts which were read, occupied nearly an hour in the delivery, and were received with great attention.

A statement of accounts was afterwards read by William Burls, Esq. the Treasurer, by which it appeared that the income of the Society had been upwards of £13,000, being considerably more than in any previous year of its existence, but that the expenditure had exceeded 17,000*l.* leaving a balance of about 3,500*l.* due from the Society.

The first Resolution was moved by the Rev T. S. Crisp, in the following terms :

“ In rising to move that the Report be printed and circulated, I am sure I express a feeling that pervades the whole assembly. Such a meeting as this is a meeting of sympathy ; a sympathy of souls alive to the same object,

and animated by the same desires. Our object is to spread the light of the gospel of Jesus Christ, of which the Saviour himself is the source and the glory, and our desire is, that the diffusion of that gospel may be as wide as those wants which its blessings alone can supply ; and those evils which its power alone can overcome. In hearing the details brought forward this morning, we are all ready to say, let the Report which has been given be circulated, and in all those by whom it is read may it excite fresh and growing ardour ; gratitude for the past, and this united with hope that the future may exceed all that has been done in the past !

But there is a still more important topic, in the motion in my hand than the printing and circulating the Report—I mean the absolute necessity of the influence of the Holy Spirit—that while we should be thankful for what has been done, we should long to see more and more of the outpouring of the Holy Spirit ; and while animated by feelings which the past excites, we should be anxious that the future may open to our view a scene much more verdant and fruitful. We ought to derive gratitude to God from the appearances of our own Society, and of other Societies, whose exertions call on us for still greater zeal. But is this gratitude—is this zeal enough ? No, we would say, we desire to obtain more of that of which we can never have enough. We look beyond the circle of Missionary labours, and we see extensive regions over which the dark-

ness of moral death is yet brooding, and through which Satan is yet exerting all his baneful influence, and stretching over it his iron sceptre. What are we then to hope for, to give success to our labours, but a more abundant effusion of that Spirit, whose quickening influence gives vitality to our exertions, and must give vitality to those souls for whose welfare we are labouring; and if nothing else should arise from our meeting; if it should be seen in our minds, and through our Societies in general, that there is a more strong and growing conviction that we stand in need of Divine influence to prosper our best endeavours, and that till that Spirit which first moved over the waters is seen to go abroad, and produce spiritual life in the chaos of the moral world, our exertions will be vain, our meeting will prove a blessing to ourselves and the world. The Christian world will never present a more interesting feature, and never have a greater pledge of success, than when this ardent desire for Divine influence from above is seen in the greatest force. We are thankful that God has promised to give success to the measures we make use of: but we are to use our efforts. To say we are to do nothing, would be practical Antinomianism. Instead of drawing from the gracious promises of God an argument for indolence, we would draw a motive for diligence; for how great is the pleasure to reflect, that we are workers together with him, and become fellow-labourers with God!"

The motion was seconded by the Rev. J. HUGHES, of Battersea, who spoke to the following effect:

"If I have evinced any reluctance to speak on this occasion, most assuredly that reluctance has not been produced by indis-

position to appreciate our holy and excellent cause. If I am not mistaken, the state of feeling which such a Report, as we have now heard, either finds or produces, furnishes at least a partial test of character. To listen to such a Report with aversion, is to betray the infidel—to listen to it without distinct and deep emotions, and those for the most part of the most delightful kind, is to show that the temperature of our piety approaches at least to the state of ancient Christianity in Laodicea:—but to receive such a Report with the sentiments of this motion in my hand, is to receive it with some good evidence that we ourselves have thrown our hearts into the vital cause of Christianity. I believe I should offer no wrong to our blessed Saviour, whom we profess to serve, if I pronounce him the Prince of Missionaries; a Missionary, who came down to this earth of ours, to circulate those glad tidings which, wherever the heart receives them, become its salvation and its heaven;—a Missionary, whose views of charity were so large, that they are never to be confined by any limits upon earth; and the purposes of his Mission so extensive, that they will never be completed till Jew and Gentile, Barbarian and Scythian, bond and free, shall be brought to the knowledge of the Lord. What was each Apostle but a Missionary, sent forth by the high authority of Immanuel, who commanded them to go forth into all the world, and preach his gospel to every creature? And surely if that antichristian state of corruption had not succeeded the glory of the primitive age, we should have found, as Mr. Ward has expressed it, in his own pious and striking manner, in every church the seeds and elements of a Missionary Society.

Nothing can be more expansive than divine grace; it never enters the heart of an individual, but it inspires the man with the noblest sentiments for the salvation of his fellow-creatures in the East and West, and North and South; it breathes the divinest sentiments of Christian charity, accompanied with the most anxious measures that the glorious and spiritual kingdom of our Lord may comprehend every individual, every family, every people of every nation under heaven. In later days it should seem that the Spirit, for whose continued and augmented influence we are directed to pray by this motion, has been poured out: the lethargy of good men has been shaken off, and where can you now find a Christian of warm feelings, who does not aim to extend, both in our own country, and to the remotest parts of the earth, the knowledge of the truth as it is in Jesus? As far as translations of the scriptures are concerned, I cannot but allude to the kindness with which they are noticed by the British and Foreign Bible Society. Your Report has mentioned that we have received from them in the last year, or rather in the last few months, the sum of £2000; and I must say, that it was voted with a cordial unanimity, on the part of the Committee of that Society, which convinced me that they live, and move, and have their being in an atmosphere of Christian catholicism. I hope I shall not be considered as taking too great a liberty in stating, that at two separate interviews which I have had with the Bishop of Durham, he has expressed in the most decided manner, the admiration with which he views the proceedings of this Society. I mention this as an additional motive, if an additional motive were

wanted, for extending our Christian charity through the whole nation."

After expressing his astonishment at what had been accomplished in the work of translations, Mr. H. proceeded.—"Only think what was the state of this Empire twenty-five or thirty years ago, when it was first thought necessary to send pious Missionaries from hence, to the natives of that country, who were bowing before the bloody idols of superstition! They were obliged to go from hence to some other power to obtain a passage to that country; but now, how changed is the scene! No longer have we to go to some northern power to beg them to supply a vessel by which these excellent men may be transmitted: every facility which prudence dictates is likely to be afforded to them, by which they may be conveyed to that land to proclaim the knowledge of the Redeemer and promote the salvation of the human race.

Allow me also to express my decided approbation of that part of the motion which carries our hearts from earth up to heaven. It is our happiness to live under a dispensation of the Holy Spirit; and what should we do without such a sanctifier, enlightener, and comforter in the absence of the bodily presence of our Redeemer? What should we do without the guide of the ancient church? But, blessed be God, that though the heavens have received the Saviour, the earth has received the Holy Spirit, which is, in my view, the most cheering augury of the success of any work to which we put our hands and hearts. It appears to me, that the spirit of these meetings is improved: we have said in effect by our conduct, Away with empty

compliments ; the colour and complexion of them is gone, and they are withered flowers not worth gathering up. I am glad to see in this and other societies the friends are now endeavouring to go straight forward without encumbering themselves with any alloy of public vanity ; and the language already suggested seems to be our motto. Not unto us, O Lord, not unto us, but to thy name give glory !”

REV. JOHN CAMPBELL of Kingsland moved the second Resolution, expressing respect for Mr. Ward, and gratitude for the restoration of his health. “I look, Sir, upon this good man as the means of effecting, under God, together with his cotemporaries, a new era in the East Indies. Previous to these brethren going to India you might have advertised for twenty years for ten christians residing in India, and without success ; but now I suppose there is not in any part of the world, so great a proportion of the rich population living and acting and contributing so much to the glory of God, and for the benefit of the souls of men. I look upon all this as arising from these Missionaries ; you are the John the Baptist to India, and this is acknowledged by all there. It has been the custom for many years for gentlemen in India to come to the Cape of Good Hope for the purpose of bracing their nerves, to be able to bear years longer of residence in India. Almost the whole who come are men of the highest rank in India ; and I am happy to say they are all friendly to religion, and many of them feel anxious to attend where the gospel of Jesus Christ is preached, and to contribute to many excellent institutions in Southern Africa for doing good. I was pleased to hear from your report of the kind treatment shown to your Missionary at St.

Helena, especially by that excellent clergyman and his lady whom I visited. I must also mention, that the ship, on board of which I was, came from India, and had touched at St. Helena for water and provisions. We had service on board morning and evening, and there was not a person on board from India but had a Bible ; not a servant but had a Bible ; nay, there was not even a sailor on board but brought his Testament or Bible to the deck during public worship. I own, in one sense, it is dangerous when religion becomes fashionable ; but it is a proof of the value of it, when it becomes so generally esteemed. Perhaps you will think it strange for me to notice the apostle’s admonition respecting provoking one another to love and to good works ; but in this sense I do think that your Society is a very provoking Society. While I have been sitting here I have felt quite provoked ; but it was to love you, because God has given you so much zeal and so much success, and that you act as a spur to drive on others in the same cause. I recollect with great pleasure that I had a considerable hand in assisting our dear brethren, Mr. Fuller and Mr. Sutcliffe, in their visit to Edinburgh some years ago. I believe I was never away from them, and they got 900 pounds in a few days ; and on many other occasions this society and others have experienced the liberality of my countrymen in the North.” Mr. Campbell concluded by referring to the statement, from which it appeared that a large sum was owing by the Society.

Rev. Dr. COLLYER, on seconding the motion, observed, “that he was glad of the opportunity of testifying the very sincere regard he had always borne to this denomination, independently of those exertions which they had

made in this cause. If, he continued, the Missionary spirit had done nothing in the foreign world, the good that it has done at home is incalculable; for in bringing together Christians of various denominations to look one another in the face, they have learned to look into each other's hearts, and they have found nothing there, amidst all the diversity of external forms and different opinions, but the principle of love to our Lord Jesus Christ producing corresponding love to the souls of men. Infidelity has said, You send out a few Missionaries to evangelize the world, but how inadequate is such a means to the purpose; for supposing your principles to be good, how can you expect to accomplish your design without other agency? Now the fact is, we have other agency; we do not expect to do it ourselves, and this agency has been recognized, and I trust shall be more and more recognized in the proceedings of this day. You are not to calculate upon physical strength; you are not to calculate upon human agency to surmount the difficulties which may arise; because all these are yielding before the Omnipotent Power, which promises that every mountain shall be made low, and every valley shall be exalted. This is the motto we will write on the banners of all our Missionary Societies, and it is in vain for the kings of the earth and the rulers to set themselves against it; for if they were as ill disposed as many of them are friendly to this cause, it would be in vain for them to say, Let us break their bands and cast away their cords from us, for he that sitteth in the heavens shall laugh them to scorn. These are the principles on which you are proceeding, and Heaven has set its own broad seal of success upon them. Your

Missionaries have gone forth to turn men from darkness to light, and from the power of Satan to God; they have gone for this purpose, and God has crowned their labours with such success that they may defy all opposition. In seconding the motion I beg leave to say, that my whole heart goes with every word and syllable of it."



SEVENTH ANNIVERSARY OF THE BAPTIST IRISH SOCIETY.

THE seventh Anniversary of the Baptist Irish Society was held on Friday, the 22nd of June, at the city of London Tavern. Upwards of 460 persons breakfasted at the Tavern, and were seated in the large room before seven o'clock. When the chair was taken by William Burls, Esq. the Treasurer, the doors were thrown open, and the room was soon filled and crowded in every part. The proceedings of the Meeting, which continued until half-past eleven o'clock, were so gratifying, that no uneasiness was expressed, and the attention appeared as strong even at the close of the Meeting as when the proceedings commenced. After the Rev. Mr. Pritchard had prayed, the Report was read by the Secretary; the following Resolutions were then proposed, and carried with the most perfect unanimity; and the Meeting concluded by singing the 117th Psalm. "*From all that dwell below the skies,*" &c.

The Report of the Committee commenced with a brief retrospect of the progress of the Society during the past seven years. It stated that the first person employed was "Mr. William More, whose labours and travels, as a reader and expounder of the Irish Scriptures, had been most extensively useful among his country-

men; the very commencement of which was hailed by them with inexpressible delight. In one of the earliest communications of Mr. Moore, he mentioned the pleasure expressed by a very old man, living on an unfrequented mountain, on hearing the Irish Scriptures read. With a kind of ecstasy, he exclaimed in Irish, *'The candle is now lighted, and I hope it will never be put out; we were a long time in darkness.'* It is with gratitude to God, the Father of lights, from whom every good gift, and every perfect gift cometh, that the Committee now report, that the candle lighted up by this Society for the use of the Aborigines of Ireland has not been put out, but its feeble light has been preserved unextinguished, amidst storms and tempests.—Placed, not under a bushel, by a timid and accommodating policy: but upon a table, by a frank and full avowal of the doctrines of the reformation. Thousands of those who had been sitting in darkness and the shadow of death, have entered within the circle of the Society's labours, and many, it is hoped, have been called out of the darkness of popery into the marvellous light of the unadulterated gospel of Jesus Christ."

Some extracts introduced from a pamphlet published in Ireland by a Roman Catholic priest, for the purpose of exciting that communion to promote education, fully proved the necessity for such institutions as those which are supported by the Protestants of this country. He says, "It is true the Irish are taught to read and write when the parents can pay a teacher: this, however, *hundreds of thousands of them, have been at all times unable to do, and from the alarming increase of poverty, the number of these is of late years multiplied.*"

Rev. GEORGE MARSDEN, one of the Treasurers of the Wesleyan Missionary Society. "I feel a pleasure, Sir, in rising to bear my humble testimony to the importance of this institution. I confess I had not the smallest expectation of doing so when I entered the room. But I could not forbear, when your worthy Secretary put the resolution into my hand, to come forward and say a few words to express my opinion of the importance of those objects you are seeking to accomplish, and of the great benefits which will flow from your labours. Some time ago, I travelled thro' part of Ireland, and through that part of it where popery puts on its most frowning aspect; for it is a fact, that in Ireland popery wears a darker hue than in most parts of Europe; and I am happy to find that your Society has directed its labours to the province of Connaught, one of the darkest in the island. I heard there some very affecting statements, which prove the necessity of preaching the gospel, and establishing schools, and of using every means for the enlightening that country. At Carlow my friends introduced me to a young man of deep piety, a member of our Society who is training up for preaching the gospel. They desired me to converse with the young man, and to know from him how he had been brought to the knowledge of the truth. From him I learned that his father was a Catholic, and the whole family were Catholics; and that he had been trained up by them for a priest. He had received a good education, understood Latin and Greek, and some other languages tolerably well; but he knew nothing of the word of God. A family, who were about to leave the village where they resided, brought one

day to his father's house a large English Bible, to remain there a few days only, till they had an opportunity of removing it; the Bible was carried up stairs and there deposited, till one day the father said to the youth, "Henry, go up stairs and bring down that Bible." The young man replied, "I had rather not, father." "Go," said the father. "I pray you, excuse me," answered he. The father still urged it, and the youth still refused; till at length the father said, "I command you to bring down the Bible." He did so. "Now," said the father, "you must read it." With much fear he read a little that day, he read the next day again, and so continued to do, till at length he came to that passage in the Epistle to the Thessalonians, *forbidding to marry*. He started at the word. "Father," exclaimed he, "Is this really the word of God? Is this the Bible?" "Yes," replied the father, "I believe it is." "Then," said the lad, "we are all wrong." He now began at every opportunity to read the Bible for himself, and the next Sabbath, instead of going to mass, went to the protestant place of worship, and on the following Sabbath went again. On the succeeding morning the father said to him, "Henry, where were you yesterday?" He replied, "I went to the protestant Chapel." The father's rage rose: "What," said he, "and do you mean to go thither?" "Yes," answered he, "I do, for that book you commanded me to read has opened my eyes to see the errors of our church." The father took up a large stick, with some weapon at the end of it, a kind of dagger. With this he struck at his son. The dagger entered his forehead; the mark is still there, and I believe will be there as long as he lives. The blood poured out; but the heart of the

father was not softened. The mother joined with the father, and they began both to lay on their child in the most unmerciful manner. He however got away from them, and escaped to his chamber, and locked and bolted the door. They followed him, and tried to open the door, but could not, as he had fastened it; and the next morning the floor was nearly covered with the blood which had flowed from his forehead. He went down stairs; but his father, and a youth who was in the house, both fell upon him. He then escaped into a small parlour, and finding that his life was in danger, he threw up the sash, and without hat or coat got away to the house of a protestant in the village. I asked him why he had shewn so much reluctance to read the Bible? "I will tell you," answered he. "A little before, the priest came to our house, and found a Bible laying on the table. Sending one of the children for an axe, he deliberately hewed the Bible in pieces, and ordered them to take the pieces and bury them in the dunghill. He then directed them to come to the chapel the next Sabbath. He had got the floor covered with new gravel, and he commanded them to kneel in it with their bare knees, and go round the chapel fifteen times, till their knees streamed with blood. This," said Henry, "was the reason of my being so much afraid to read the Bible."—But I am glad that your institution is teaching children without fear to read the Bible; and it will I trust be the power of God to their salvation. I am glad you combine the three methods of instruction;—the teaching of the children to read; the reading of the Scriptures;—and the circulation of Tracts."

Rev. J. WILSON, Superintendent of the Society's Schools ;—
“ Mr. Chairman, Ladies and Gentlemen. I know not whether I shall be able to trust my feelings to enter on the subject, which engages my attention ; but if God shall enable me to command them, I shall be able to say something that will interest the meeting ; not because I say it, but because of the importance of the facts themselves. I have been highly interested since my arrival in my beloved country by the Societies which have this week held their annual meetings ; they began very properly at home, and I confess when I heard of the operations of the “ Home Society,” I felt at home, and they served to expand my ideas of the necessity of sending the gospel to different parts of the world.— Previously to my leaving my native country, four years since, I attended the anniversaries of several Societies for several years ; and though I have ever felt much for India, I have felt more for my native country. The moral malady is the same, and the disease of sin produces similar effects wherever it prevails. It prevails in India, but perhaps no where to a greater extent than in our sister island. Allusion has been made by the speakers who have preceded me to the dawn of the day ; it is the dawn of the day after a long and dreary and dreadful night in Ireland ; but though it is but the dawn of day, the eye of faith can discover some gleams of the rising sun on the mountain tops, though the plains and valleys are yet full of darkness, and are indeed the habitations of cruelty. The demon of discord yet holds his seat, and has his fastnesses in that *unhappy* country in one respect ; but in others I call it that *happy* country ; because there the foundation has been laid, and the super-

structure must be raised, by which Ireland shall be led to rejoice in Jesus Christ as the only Saviour of mankind. The picture drawn in the report by a Roman Catholic clergyman is awfully correct, and would be confirmed by every individual who has travelled in that country. There are such awful and degrading superstitions as are calculated to pierce the heart of every one who has never before beheld such scenes. I have seen those self-devoted victims. I have witnessed the penances which they inflict upon themselves, and the pilgrimages which they perform. I have seen persons going from place to place on their bare knees, till their strength has been so exhausted, that they have gone to the whiskey-house to intoxicate themselves, in order thereby to stupify their feelings ; for devout as they appear in these services, no sooner are they ended, than you will find many of them intoxicated. The servant of a gentleman of my acquaintance was sentenced to perform penance, not for sabbath-breaking, not for stealing, not for murder, but for attending family prayer ; and he was sentenced to such a severe penance, as to be confined to his bed for several days, unable to attend to his daily occupations. I went to one of the stations where they were assembled for performing penance. A poor woman was there who had come to do penance. A friend of mine who understood the Irish language, was with me. He went to the woman and asked her what she was going to do. She replied, “ To do penance,” adding that I had come to make game of her. No, said my friend, he is desirous of preventing you from performing penance. I then approached the woman, and understanding the import of what she said, I endeavoured to per-

suade her to the contrary. Bursting into a flood of tears, she said, "How can I tell? I cannot read the scriptures for myself: I am prohibited from doing so; the priest tells me to do this; the minister comes and tells me not to do it; how can I tell what to do?" On another occasion, at Ball, I saw a great number of persons who were greatly distressed by the penances which they had performed, and one poor woman in particular, who being rather corpulent, and having been compelled to travel over the gravel upon her knees, had lost so much blood, and was so exhausted, as to be obliged to place both hands under each leg, in order to enable her to perform the penance enjoined upon her. Such are some of the penances to which they submit. The means adopted by this Society are calculated to prevent these miseries. The preaching of the gospel, the establishing of schools, and the reading of the scriptures, are the means by which we endeavour to accomplish that object; but in all an immediate reference is had to the word of God, and we know who has said, "Thou hast magnified thy word above all thy name."

I beg to say a few words respecting those interesting persons so often mentioned in the Report—I mean, the Irish readers. This is one of the most important parts of this Society's operations in many points of view. These men have been brought up in the habits and manners of the peasantry themselves; they are in general converted persons, and desirous themselves of acquiring an increasing knowledge of the truth which they explain to their fellow-creatures. These are auxiliaries who, in the present state of Ireland, form an important part of your operations; who, by read-

ing the scriptures on the Sabbath-day to the people, prevent them from breaking the Sabbath. After they have attended in the morning at a place of worship, they collect a number of them together, and read the scriptures to them on the Sabbath-evenings. When the reader comes to such a passage as this, "God so loved the world, that he gave his only begotten Son, that whosoever believeth on him should not perish, but have everlasting life;" the tears are seen to flow down the cheeks of those to whom these glad tidings have been so long unknown, and there is a general exclamation among them, "We never heard this before; our priest never told us of this. He tells us of *penances* or *pilgrimages*, to take away our sins: but here we read that God sent his Son to do it." I do not like to specify numbers when speaking of the effects of the divine influence, but there have been several persons brought to the knowledge of the truth as it is in Jesus. One of these died last year; and there have been four persons at least within my own knowledge who have died in the faith of Jesus Christ. The poor man being taken ill one morning last year soon after breakfast, began to have some apprehensions that he should not live long, and expressed a wish to see one of the readers of the Irish Testament. They went into the field together; and he told the reader the state of his mind. The reader anxiously inquired for further particulars, to ascertain whether they were the real convictions of sin; and being convinced that they were so, he directed him to the Lamb of God who taketh away the sin of the world. The man died that same day, but not before he was able to say, clasping his hands together, "I bless God, I die in peace."

If there had been no other proof of the benefit of these exertions but this, it would I think prove that they have not been in vain. Another pleasing circumstance is the effect of divine truth on the minds of these persons. As soon as they have received the truth, they are like the woman of Samaria, who said, *Come, see a man who told me all things that I ever did: Is not this the Christ?* or like those persons mentioned in the close of the first of John, who, when made acquainted with Christ, were desirous of bringing others to him. This spirit considerably prevails among the members of the established Church; and there has been a great increase of pious and devoted clergymen in it within a few years, and the most strenuous efforts are making by them. I saw such a scene in Dublin last April as I never saw in my own country. I saw half as many people again in a room as there are in this, and yet thousands could not gain admission, and many noble persons were present; for there are many of that description there, devoted to the service of God, as well as here.



BAPTIST HOME MISSIONARY SOCIETY.

The Anniversary of this Society was held at the City of London Tavern on Tuesday evening, the 19th of June, 1821, BENJAMIN SHAW, Esq. in the chair.

The Report stated that this Society has now *Eight* Missions, stationed in the counties of Derby, Devon, Hereford, Oxford, Somerset, Warwick, and the Scilly Islands, who are entirely devoted to the work, and under the direction of the Committee. There are also upwards of *Sixty* Ministers and occasional

Preachers of the Gospel, who are assisted in defraying the expenses of their itinerant labours in the villages. Their exertions are carried on in about three hundred stations, situated in *Twenty-three* different counties in England, and *Five* in the principality of Wales, besides those which have lately been established on the adjacent Islands of Jersey, and Scilly. Connected with these stations are *Seventy* Sunday Schools for Children, and *Ten* for Adults, containing an aggregate number of at least Four Thousand Children.

Rev Dr. RIPPON. Mr. Chairman, I rise not to detain you, or this vast assembly, many minutes. The Report, this *very interesting* Report, is before you; and I am persuaded there can be but one opinion concerning it,—that it is a report of very great importance. You are by the motion in my hand requested to receive it; and I am sure there is no one who has heard it, and who possesses any benevolence towards mankind, or any concern for their immortal interest, that can help receiving it. But what we feel concerned about is, that it should be received aright. I am sure as an individual I shall join in receiving it with gratitude to my christian brother Edwards, and others who have been associated with him in helping forward this good work; for gratitude is due to our brethren, to those who have held up their hands, and to all who have assisted by their contributions. But you know whither these ideas ought to conduct our minds. They ought to excite gratitude to that great Being in whose presence we now are. And oh, what ambition should inspire our hearts, that each of us may be able to add, “whose I am, and whom I serve.” One of my brethren, a beloved

friend at my right hand, has just said to me, "Sir, if you begin to speak, you know so much of missionary business both at home and abroad, that you will hold on till midnight." Now I shall be very far from doing so, though I think he is one of the best of all the prophets that I am acquainted with. It is true I feel much for this cause; for I happened to be one of the first, if not the very first that engaged in the work of Home Missions; all the ground in the West of England I have gone over in the operation of village preaching, and I could detail some circumstances with great pleasure; but I forbear; for I am to move the adoption of the report, and I wish some of our junior brethren to enter on this detail. But if I should be here at a quarter-past eight o'clock, and there should be no speaker to address you, I will entertain you about half an hour. I will therefore now only move that the Report be received.

Rev. Dr. NEWMAN. Mr. Chairman, Ladies and Gentlemen, I have no doubt that there are many of our worthy friends from the country who would most readily and effectually have seconded this motion; and I do not know how it has fallen to my lot to do it. Indeed I cannot think there is a person present who would not second the motion just made; for I am willing to think we are all of one mind and of one heart respecting the great object of this Society. Certainly, my christian friends, if what you have now heard be true (and there can be no question as to the truth of these statements) it is high time we had more Bibles, more Tracts, more Schools, more Preachers, and more Societies; or at least that there were ampler funds, and that greater exertions were made to support them. If it be true,

for instance, that a large and populous county is even now, as it respects the greater part of its population, in deplorable darkness, it is high time that we should exert ourselves, and see if it be in the power of our hands to promote its illumination. There is no doubt very much land that remains to be possessed; and if all the facts could be brought and laid before us, they would unquestionably be appalling. If we knew precisely and accurately the state of our country at this moment, it would fill us with fear and trembling. But we are met on this occasion to give thanks to God, the great Father of lights, for what has been done already, and for the prospect of what will be done in years to come. I was thinking recently of the great benefits this country has derived during the last three hundred years from the Reformation. I would not detain you; but I would just advert to this circumstance, that we are under great obligations, under Divine Providence, to those illustrious men who laboured hard, and suffered for a long course of years, and that we are now entering into their labours. If I might name some of our own countrymen, whose names should be held in everlasting remembrance, I would name a Wickliffe, a Tyndale, a Cranmer, a Latimer, and a Knox. These are men, to be in alliance with whom in any way must be a high honour indeed; to be treading in their steps, and imitating their great example. They laboured, and laboured hard, and suffered much, to introduce what we now enjoy. Permit me to call your attention to the city of Cambridge in 1529, before the commencement of the Reformation in this country. There was Latimer, who was characterized by his plain, rough, blunt manner,

joined with a great deal of fervour; concerning whom Dr. Bates observes, that a rough piece of iron red-hot will pierce deeper into a piece of wood than a fine-polished spike that is cold. It was to be expected that Satan would raise great opposition to this work; accordingly there was a Dr. Buckenham of the order of Black Friars, who set himself in opposition to Latimer. Latimer having pleaded most strenuously that the people of England should have the word of God in their own language,—this Dr. Buckenham violently opposed, bringing five arguments out of the scriptures, and four out of the fathers, to show the impropriety of the people having the scriptures in their own hands. We have not all these arguments; Fox has not preserved them; but I can give you a specimen of them. If, said the friar, the Bible were printed in English, the most dreadful consequences would ensue. If a ploughman were to read such words as these, *No man that putteth his hand to the plough and looketh back is fit for the kingdom of heaven*, he would be terrified; he would cast his plough under the hedge, and we should all be ruined. So if a baker should read, *A little leaven leaveneth the whole lump*, he would leave out the leaven, and would give us very bad bread, or none at all, and in that way we should be ruined. Another who should read, *If thine eye offend thee, pluck it out, and cast it from thee*, would pull out his eyes, and we should have a nation of blind beggars. Latimer having given notice that he would answer the friar, the greatest attention was excited; all the heads of houses, and the most reputable inhabitants of Cambridge, were assembled; and the friar sat

facing the pulpit. Latimer contended that the people of England were not so foolish as the friar had represented. "At all events (said he) let the experiment be made; it will be time enough to bring forward this objection when they are guilty of such egregious blunders." He pleaded, however, that there was no danger to be apprehended; that the figurative language of scripture was perfectly intelligible, and that such figures as our Saviour employed were common to all nations. "The painters (said he) put them on the walls of our houses, and you see them every where. And (continued he, looking towards the friar) if a painter should draw a fox peeping out of a friar's cowl, the people of England would not suppose that a fox was actually meant; they would know that the fox was only intended to be the image of the friar, a symbol of the craftiness, cruelty, and subtlety of these men, who must be opposed that we may have the word of God in plain English."—By the force of these arguments, accompanied as they were by the Spirit of God, so strong an impression was made that the friar never dared to look at Latimer again. We are now enjoying the blessing of these labours. The evils which the friar prognosticated never did, and never will occur. Let the people have the Bible, (and if preachers are necessary to explain the word of God, let them have preachers too,) that every man in his own language may have the knowledge of that manifestation of mercy to which we are so much indebted. But I forget myself: I must conclude, by seconding the motion which Dr. Rippon has made.

[Eng. Mag.]

AMERICAN BAPTIST MISSION.

EXTRACT OF A LETTER FROM DR.
STAUGHTON TO ONE OF THE ED-
ITORS.

Philadelphia, Oct. 1, 1821.

My dear Brother,

You will be gratified to hear that we have lately sent 4 wagon loads of Missionaries to the Valley Towns. They consisted of

Rev. Thomas Roberts, late of the Great Valley, with wife and family.

Isaac Cleaver, blacksmith and farmer, with wife and family.

Evan Jones, teacher, with do.

John Farier, farmer and weaver.

Elizabeth Jones, }
Mary Lewis, and } teachers.
Ann Cleaver, }

The children that accompany are

Samuel Cleaver, \AA . 17, farmer.

Phineas Cleaver, 15 do.

John Cleaver, 12

Thomas Roberts, jun. 15, has studied medicine considerably.

John Roberts, 11

Elizabeth Roberts, 13

Catherine Cleaver, 12

Nine others are under the age of 11—in all 25. The brothers and sisters for piety, industry, zeal, &c. appear to be precisely of the right stamp.

They were set apart to their work on Thursday evening last—I have heard of their passing through Wilmington—They left us last Friday morning.

A brother and sister of the name of Clyde set out to assist brother Mc Coy, 4 weeks ago.

Yours, &c. W. STAUGHTON.

—
We here take pleasure in informing our readers that the greatest facility in future will be afforded for conveying garments and other articles to our Baptist Mission stations among the Indians. Agreeably to a resolution of the Boston Baptist Association," notice is hereby giv-

en, that Mr. Jonathan Carleton of Boston is appointed an Agent to receive and forward all packages of clothing, &c. which benevolent societies or individuals may forward. for the Western Mission under the care of the Baptist Board of the General Convention for the United States; which packages may be directed to the care of Mr. Carleton, No. 6, Bray's Wharf.

HAMILTON BAPTIST MISSION SOCIETY.

We think our readers will have much pleasure in learning the exertions which are making by the above Society in favour of the Oneida Indians.

THE ONEIDA INDIANS appear highly gratified with the School, which the Hamilton Mission Society has established in their nation, and are anxious that the Society should do something to aid them in the knowledge of husbandry, and mechanical arts.

The nation appointed four of their number, to represent them at a meeting of the Board of the Hamilton Baptist Mission Society, held at Nelson in May last, and make known their requests on this subject.

They requested the Board to furnish the nation with a good Farmer, to superintend all their agricultural concerns, and instruct their young men how to cultivate the soil. That he should also keep a boarding house near the School, to accommodate those children that live remote. They asked for a Carpenter, and a Blacksmith, to do their work, and instruct a number of their young men in these useful arts. They requested that provision might be made, for the instruction of their young women, in spinning, weaving, knitting, and the essential branches of housewifery. "They were tired of following deer—they had rath-

er raise calves and sheep, and live like white people."

The Board were highly gratified with this communication, and agreed to meet the Nation, in Council, on the subject, the 27th of June, at the Oneida Castle. At the time appointed they met the chief men of the nation, and held a conference with them on the subject; and after mature deliberation, entered into the following agreement: namely, to furnish the nation with a Carpenter, and a Blacksmith to do their work, on condition of their being paid by the Indians; that each shall take two Indian apprentices, who shall be fed and clothed at the expense of the Mission Society;—that the Society shall build a Blacksmith's shop, on the Indians' land, which shall be the property of the Indian apprentices, on condition of their good behaviour, when they shall have acquired the trade. It was

thought advisable to defer at present, any arrangements to procure them a farmer.

The interview was interesting, and grateful to the feelings of benevolence, to discover ardent desires in these sons of the forest, to forsake their savage customs, and to be led into the light and enjoyment of civilization. At the close of the interview, the Indians sung a hymn in their own language; after which, an address was made to the throne of grace.

The Board then visited the Indian School, which they found in a prosperous state. The children have made good proficiency in learning to read, write, and spell the English language. A short address was made to them, and interpreted by one of their number; they appeared solemn and attentive. The opportunity was closed by prayer.

[*West. Mag.*]

Religious Intelligence.

RUSSIA.

EXTRACT OF A LETTER FROM JOHN
VENNING, ESQ. TO THE REV. DR.
BALDWIN.

St Petersburg, 26th July, 1821.

Dr Thomas Baldwin, Sir,

My esteemed friend, Capt. Stickney, has expressed a desire that I should address you relative to the progress that is taking place in this country for the promotion of every thing that is good and praiseworthy; but it is not possible in the limits of this sheet, to hand you more than an outline of the exertions making throughout the Empire under the sanction of the pious Monarch, Alexander, for the circulation of the blessed Scriptures, translations of the Word of God into the various

heathen languages, and British missionaries now establishing at Selinginsk, others at Vrenburg, the Caucasus, Astrachan, &c. We have now here, a Mongolian Prince assisting in the translation of the Holy Scriptures into his own language; he has destroyed his idols, and now rejoices in having found the pearl of great price.

We have also here a Circassian Prince educated in Scotland, and on the point of his departure for his native land as a missionary.—We have also a monthly publication circulated by the Synod for the edification of the country. Drs. Paterson and Henderson are now visiting the interior of this immense empire, for the establishment of Bible Societies; and intend visiting Persia, to distrib-


ute among that people the Word of truth in their own language.—The Petersburg Bible Society possess the Holy Scriptures in 41 different languages, and we have our annual meeting in a few days.

A Prison Society has been termed in this town, since which the Scriptures are daily read to all the prisoners. Capt. Leach of the Maine has taken in charge for the Hon. William Gray, some interesting documents and prints concerning the founder of our prison establishment, who was greatly indebted to your admirable Philadelphian establishments.

I remain, Sir, respectfully,

Your obedient servant,

JOHN VENNING.

 The above letter receives a very interesting and ample illustration in a statement made by Drs. Henderson and Paterson to the Secretary of the British and Foreign Bible Society.

FROM THE REV. DRS. HENDERSON
AND PATERSON.

St Petersburg, Sept. 29, 1819.

We now sit down to give you some account of our annual meeting, which took place on the 27th inst. and was held, as usual, in the Tauridian Palace. The large hall in which we formerly met, having been found far too small to contain the friends of the Bible Society, arrangements were made for holding the meeting in one twice, if not thrice as large.

The committee met at ten o'clock to transact business, which was numerously attended. An account was laid before them of the distribution of the second edition of the Russian gospels, consisting of 10,000 copies; large as this edition was, some of the committees did not get more than one third of what they had required; and, even if the 10,000 copies now printing were all ready, they would not satisfy the demands. The Mongolian gospels of St.

Matthew and St. John were presented, and afforded much satisfaction. This work is beautifully printed, with a bold type, and according to the national taste of the people for whom it is designed. That the gospels will be thankfully received by them, we have the best reason to believe. It is undertaken at their own request, and partly at their own expense, and is translated by their own countrymen sent hither for this express purpose. The gospel of St. John in the Calmuck was also laid before the Committee, which afforded not less pleasure. Having long ago received St. Matthew, such was the eagerness of the people to know what John contained, that Mr. Schmidt was obliged to send them a copy in manuscript, which has been read by them with the deepest interest. One man in particular has cast his *Burchens* to the moles and the bats, and now worships Jesus Christ as the true Burchen. Others are following his example. Copies in both these languages have been sent to Selinginsk and to Sarepta. The committee were not less gratified by a copy of the 8th and 9th editions of the Slavonian Bible, printed by the machines, from which there was a clear saving to the society of 5,600 rubles in less than seven months.

From the committee room we went into the great hall, which was nearly full. As soon as the members of the committee had taken their seats, a choir in the lofty gallery struck up a song of praise: the effect was grand. Our excellent president then delivered a speech, which was listened to with the deepest attention, and prepared the minds of the audience for the intelligence about to be communicated.

Our secretary, Mr. Papof, then read the Report, which, to say the least, was not inferior in in-

terest to any of our former reports.

The following abstract will enable you to judge for yourself. In the course of the preceding year five new auxiliaries have been formed, and a vast number of Bible associations; so that at present there are no fewer auxiliary societies and associations in Russia than 173. Our income was 389,890 rubles; and the expenditure 361,008 rubles. From the commencement of the society we have received 1,361,499 rubles; and expended 1,244,362 rubles. We have printed the Scriptures, or are now printing them, in the following 14 languages, in which they had formerly been printed, viz. Slavonian, German, French, Finnish, Armenian, Georgian, Polish, Dorpat-Esthonian, Reval-Esthonian, Lettish, Modern Greek, Moldavian, Tartar, Ancient Greek. New translations of the Scriptures have been printed, or are now printing, in the following 12 languages and dialects, viz. Samogitian, Persian, Nogai Tartar, Calmuck, Turkish Armenian, Modern Russ, Orenburg-Tartar, Mongolian, Karelian, Tschuwaschian, Tscheremissian, and the Tartar-Hebrew, spoken in the interior of Asia. New translations are now going on in the Mordwaschian, Ostiakian, Wogulian, Samojedean, Tungusian, Tschapoginian, and a dialect of the Tartar spoken in Siberia—seven in all. This makes the number of languages, in which the Scriptures have been published, or are publishing by the Russian Bible Society in the short space of six years, THIRTY-THREE.

The editions published, or now in the press, amount to 79; making 371,600 copies of the whole or part of the Scriptures. Last year we printed 77,000 copies, and nearly as many have been printed this year already, beside

45000 which are in the press. We have also ordered copies of the Scriptures from foreign countries, and distributed them in 13 different languages, which makes, in all, 46 different languages and dialects in which the society here has promoted the circulation and translation of the word of God. This single fact speaks more than volumes in behalf of the activity and zeal of the Russian Bible Society. It marks, at once, the extent of the field which it has to cultivate; and yet, if copies were ready printed, and extensively circulated in all these languages, a great part of this field would still lie waste.

There yet remain many languages in Russia of which we have scarcely thought, and the names of which are scarcely known. But, limited as its means are, the Russian Bible Society does not confine its exertions to the extensive empire of Russia, but extends them to all the surrounding nations. It afforded no small gratification, therefore, to the meeting, to be informed of Dr. Henderson's appointment to assist in this great work in the south, and Dr. Pinkerton's journey and success in Greece and Turkey. It is impossible to describe the effect this statement had on the minds of all present. The countenance of the pious Metropolitan Michael glowed with holy joy, and seemed to say, "What hath the Lord wrought?" while all around caught the sacred flame.

We had an individual present of almost all the nations and tribes for which we are preparing the Scriptures. Opposite our worthy president sat a Georgian prince, a little to the left of whom stood the two Buriat noblemen, who evidently rejoiced in hearing that the same sacred book in which they have found the pearl of great price,

was preparing for people of all nations and of all languages. On either hand of the Prince sat the Metropolitans of the Russian, Catholic, Uniate, and Moldavian churches, and a Russian Archbishop, besides a number of Priests of different orders and different confessions. On the right sat a group of Missionaries, whom we hope soon to see at their different stations, preparing versions of the Scriptures in various languages, aiding in their distribution, and calling the attention of Mahomedans and Heathens to the life-giving truths they contain. It was peculiarly gratifying to observe so many military men of the highest rank, whose names have been enrolled in the annals of warlike fame, rejoicing with us in the bloodless conquests of the gospel of peace.

[*Rep. Am. Bib. Soc.*

*The seventh Annual Report of
the Executive Committee of the
Mass. Bap. Education Society.*

IN the execution of their official duty, your Committee have given a heedful attention to all the applications made to them for assistance within the last year, and applied the funds entrusted to their disposal in aid of fifteen candidates for the ministry. The sources from whence the funds were derived will be perceived by the account of the Treasurer. And though gratefully sensible of the enlightened and well directed charity of the churches, societies and individuals who have supplied our means, we feel that it is a just source of lamentation that the efforts have been no more extensive and equal. The accounts of the current year exhibit a deficiency of income to meet the demands made upon us;* but it

is easy to perceive that were all the members of the churches in this Association to do something towards this great object according to the ability which God has given them, the result would be an ample supply of means for existing calls. Your Committee, in consideration of the importance of giving to men whom the Lord has called to preach His gospel every aid in their power, have resolved not to withhold assistance from any who exhibit the necessary testimonials and qualifications, on account of a present deficiency of funds, but place them in a course of instruction, and rely upon the blessing of God on their exertions to supply the deficiency. Hitherto, christian benevolence has met these exigencies, and our engagements have been fulfilled. But before any adequate supply of ministerial labour will be enjoyed, much more must in some way be done. The number of churches in our extensive country which have no pastors and can obtain none, is great; and beside these, there is an immense population in our southern and western States, who wait to be collected together and organized by some preachers, and who would gladly receive our brethren, if they could be had. To furnish the requisite number, our dependence is not exclusively or principally on education Societies. They must do what they can, and we freely announce that we are ready to do more than we are now doing, provided it should please God to send to us the proper subjects. Besides these, we confidently expect every pious parent who has the means, will give to his pious sons who may be called to the ministry every literary advantage, which will serve to increase their future usefulness. But our high dependence

* By the Treasurer's statement, it appeared that the expenses of the last year exceeded the income about 30 dollars.

must be on God. It is morally certain that without him we can do nothing. He must raise up the men, and give them their physical and gracious qualifications, and incline their hearts to enter into the work. The thought of sending forth men to watch over, feed and defend his flock whom he has not chosen, is utterly abhorrent. And when we look on the vastly extensive fields, that every where invite the hand of cultivation, and which from the absolute want of labourers, are now a moral waste, it is questionable whether we have been sufficiently impressed with the duty of perseveringly beseeching the Lord of the harvest, to send forth more labourers. Such entreaties have in time past been preferred and heard, and they must be again repeated and answered, if the desert is to be converted into a fruitful field. Only let those who now enjoy all the advantages and comforts of a stated ministry, and are accustomed with their children to hallow the Lord's day, become suitably affected with the spiritual privations of them who hear no messages from the truth of God, and to whom all days are alike; only let them generally combine their prayers and charities together, and soon may we hope that the command of Christ will be fulfilled, at least in this country, and his gospel be dispensed to every creature.

LUCIUS BOLLES, *Sec.*

Amount received by the Treasurer of the Massachusetts Baptist Education Soc. from Nov 1, 1820, to Nov 1, 1821.

1821.		
Feb. 27.	By Dr. Baldwin, a legacy of Mrs. Lydia Sparhawk late of Boston,	500,00
	Interest on the above, 2 months	5,00
March 7.	Aux. Bap. Education Soc. of Young Men of Boston, by E. Parsons, Treas.	209,56
April 10.	Dr. Baldwin, interest on Mrs. Hoffman's legacy,	3,75
	Female friend in Exeter, by F. Ellis, pr. Dr. Baldwin,	10,00
May 14.	The late Mr. Stephen R. Page, donation,	10,00
31.	Lynn Bap. Ed. Soc. by Mr. Nelson,	11,25
Aug. 7.	Legacy of Rev. James Davis, by Dr. Daniel Sawin, Executor,	61,00
Sept. 20.	Second Bap. Church and Soc. Boston,	102,15
	Third Bap. Church and Soc. Boston,	52,00
	Salem Bap. Church and Soc.	62,00
	Haverhill Bap. Church and Soc. collec.	7,00
	Cambridge Bap. Church and Soc.	67,20

Sept. 20.	By Newton Bap. Church and Soc.	5,00
	Roxbury Bap. Church and Soc.	9,00
	Rowley Bap. Church and Soc. collec.	6,10
	South Reading Bap. Ch. & Soc. do.	3,66
	Newburyport Bap. Ch. & Soc. do.	4,00
	Salem Bap. Fem. Ed. Soc.	60,00
	Fem. Ed. Soc. Newton and vicinity,	27,08
	Bap. Fem. Ed. Soc. Chelmsford,	6,26
	Female Cent Soc. Rowley,	5,00
	Marblehead Fem. Ed. Soc.	9,00
	Boston Female Education Society,	70,00
	Dunstable Fem. Charitable Society,	7,25
	Haverhill Fem. Education Society,	21,30
	Newburyport Bap. Benevolent Soc.	8,25
	do. Fem. Bap. Benev. Soc.	14,50
	Female friend, Newburyport,	1,00
	Beq. of a departed Female by G. Keely,	10,00
	Benjamin Kent,	5,00
	Mission Box at Columbian Museum, by Mrs. Baldwin,	5,00
	Salem Juvenile Education Society,	11,73
	Unknown donors, rec. at the Assoc.	9,32

1399,42

DOMESTIC AND FOR MISS. SOC. OF PLYMOUTH COUNTY & VICINITY.

THIS Society, which has been heretofore denominated "The United Society of Plymouth County and Vicinities (Mass.) Auxiliary to the Baptist Board of Foreign Missions for the United States, held its seventh annual meeting in the Academy in Middleborough, on Wednesday, June 13th, 1821, at nine o'clock, A. M. In order to meet the different views of the friends of Missions among us, the Constitution was so revised and amended as to embrace both Domestic and Foreign Missions. The Constitution also provides, that "all subscriptions, donations, or legacies to this Society, specifically designated for any benevolent purpose, shall be appropriated to that particular object." The management of its concerns is vested in a Board of Directors consisting of a President, Vice President, Secretary, Treasurer, and five Trustees.

The following persons were chosen officers of the Society for the year ensuing, viz.

Elder Samuel Glover, *President.*

" Ebenezer Briggs, *Vice Pres.*

" Joseph Torrey, jr. *Secretary.*

Levi Peirce, Esq. *Treas.*

The Treasurer has received the following sums during the last year

From the 4th Bap. Church and Soc. Middleboro'	25,50
" Fem. Cent Soc. Middleboro' per Mrs. Peirce,	15,13
" Seven Members, do.	9,00
" Friends in Marshfield,	5,34
" Fem. Friends, do.	5,00
" Fem. Cent Soc. for translations, Marshfield,	13,87
" Bap. Church and Soc. in Hanover,	9,61
" Fem. Missionary Soc. do.	5,88
" Fem. Missionary Soc. in Kingston,	12,00
" An Assoc. of young Ladies, do.	4,50
" Collection at the monthly prayer meeting,	7,50
" Baptist Church and Society,	5,94
" Bap. Soc. in Pembroke and Hanson,	2,46
" Fem. Cent Soc. do.	22,54
" Several friends by Dr. Lovell,	7,00
" Baptist Church in Taunton,	2,40
" Female Cent Society in Norton,	14,58
" Eld. Stephen S. Nelson,	1,00
" Collection at the Annual Meeting,	7,28

176,93

EXTRACT OF A LETTER FROM REV. J. WILSON TO THE EDITORS.

After giving up myself and family in prayer to God, I set out for Lake Erie on the 24th of February, 1819, and travelled as far as the county of Chataque in the State of New-York, preaching occasionally on my way thither. I commenced my missionary labours under the patronage of the Mass Baptist Missionary Society on the first of April. From that time nothing special took place more than a desire to hear the "Word," till July, when a reformation commenced in the town of Elicot, where the Rev. Paul Davis was preaching, one quarter of the time; but there was no church there of any denomination.

Being requested to preach in that place, I went and preached at four o'clock in the afternoon, from Ezekiel iii. 18th and 19th verses. The power of the Lord caused sinners to bow, and all that I can say, is, that a sense of the text appeared to be upon us. I preached again in the evening, and also the next morning at sunrise.

On the 30th of August following, a Baptist church was constituted there, of nine members; and the Lord added to that church, so that, at the time when I left that place, it consisted of twenty-eight members. As I journeyed, I came into the town of Portland, where there was no Baptist church, within 7 miles eastward, and 20 miles westward, on the Ohio road, upon the shore of lake Erie. Feeling much impressed, for the welfare of the people in this place, in their destitute circumstances, I called at a house to inquire if there were not some members of Baptist churches in their vicinity. I found several women there, on a visit, and among them four or five Baptist professors. I asked them how they lived, without any church-privileges: they seemed to be much affected. From them I learned that there were eleven professors in the place.

After obtaining leave of the family, I appointed a meeting there on the Sabbath following, and at that time I found four males and seven females of which to constitute a church: And I dare not despise the day of small things. I felt in some measure an affirmative answer of this question in the scriptures, "Can God furnish a table in the wilderness?" A council was called, and on the 20th of September a church was constituted. On the same day, one woman came forward and wished to be baptized. She gave good evidence of her love to

God, and we went into the woods, to a stream of water, and I baptized her; the first person that was ever baptized in that town. At that time I could not but think of John's "baptizing in the wilderness." A reformation soon commenced, and when I left that part of the country, there were fifty-eight members in that church.

I had it in contemplation to return to Vermont in October, but I lamed my horse so, that he was unable to perform the journey. My feelings at this time were acute. In my distressed circumstances, I went to Mayville, where there appeared to be a little attention, but no church of any denomination. I engaged to preach with them four Sabbaths. In the course of that time I took cold, which caused a gathering in my head, from which, I suffered much. On the 26th of December, I baptized one person; on the next day one more, and then went to Portland to visit the little church there. I was here confined to the house, for fourteen days in which time I preached 12 Sermons, to this dear little church; and for four weeks I preached, sitting in my chair.

I then returned to the court-house in Mayville; the reformation continued, and on the 6th of February, 1820, eleven persons came forward to be baptized, and among them, one entire household, consisting of five persons. Although I had not, for six weeks, been able to sit up all day, yet, the Lord supported me. The next day a council was called, and a church constituted of 21 members; 19 of whom, had been recently baptized,—4 on that same day. At the time when I left that place, the church consisted of 28 members. At this time, I began to see, that God's determinations and mine were very different.

The scarcity of money determined me to take in grain, at the current price, as a donation from the people; and to credit the same to the Societies, under whose patronage I was then labouring, which I did to the amount of 150 dollars. This fell fifty per cent in price, before I could dispose of it. Although I lost much in it, it was in a good cause.

I am of opinion, that a Missionary, stationed in one of these counties, might obtain a great part of his support in this way, if his family were with him, to consume it, otherwise, he could do but little with it.

The county of Chatauque contains eight towns, about twelve miles square, and twelve Baptist churches. There was but one Meeting house in the county, and that did not, perhaps, cost more than four or five hundred dollars. I was never on a more excellent field for Missionary labours. If proper attention were paid to that region, with a blessing from God, churches might be formed, in the very centre of those towns, with ease.

O! how I long for the welfare of the little churches, in the western country. I could wish to spend the rest of my days, in preaching among the destitute; but the will of the Lord be done.

That the Lord would send the Gospel to the ends of the earth, is the desire of this poor, and unprofitable servant,

J. WILSON.

[The following was addressed to one of the Editors for insertion in the Magazine.]

BAPTIST CHURCH IN NEWPORT, N.H.

Dear Sir,

As the annals of particular churches are frequently read with interest and satisfaction, I am induced to present to the public a concise, historical sketch of the First Baptist Church in this place.

In May, 1779, a small number of the followers of Christ were embodied and organized into a church, by the assistance of the Rev. Bial Ledoyt, from Connecticut, and Rev. Job Seamans, from Attleboro', Mass. and recognized as the Baptist Church of Newport and Croydon. It was, however, soon after known only by its present name, Newport church. Nothing special occurred for more than ten years. The paucity of preachers of their own denomination, the small number of members, and the pressure of the times, forbade their enjoying the stated ministration of the word and gospel ordinances.

In 1791, the above named Elder Ledoyt commenced preaching with them, and on the 12th of October, the same year, was installed as their pastor. Elder Seamans preached on the occasion, from Acts xx. 20.

In 1793, the Lord poured out his Spirit, and much refreshed this small and drooping vine. During this year 44 united with the church, a great

proportion of whom have since gone to "the land of silence and of death." From this period a general languor prevailed throughout the town and vicinity, till 1803, when nine came up to the help of the Lord against the mighty, and were baptized on a profession of faith.

In 1805, their worthy pastor requested a dismissal, which, after consulting a council, was reluctantly granted. He removed back to Woodstock, Conn. where he laboured till 1814, when, at an advanced age, he was called from the vineyard, that he might "eat the fruit of his doings." He had been greatly instrumental in the up-building and prosperity of this church, from its formation. His faithful preaching, his wise instructions, his salutary counsels, his ardent zeal, his fervent piety and exemplary life, will long be remembered with veneration and gratitude. Though dead, he still speaketh.

Soon after his dismissal, the Rev. Thomas Brown, formerly of Morris-town, N. J. was engaged to preach to the people. For a considerable time, he gave good satisfaction. His labours were attended with much success. In 1809 seven were baptized and added to the people of God. But the special influences of the Spirit were more powerful in 1810, and their effects more abundantly visible. At this time a general revival of religion prevailed throughout the town. In old and young were manifested the wonderful works of God. Sixty-six were baptized and united to the Baptist church. In the year following, were added 12 more. The whole number was now 183.

A woful scene of darkness and stupidity succeeded. For improprieties of conduct, the Rev. Mr. Brown was highly censured, and soon after ceased to preach in the place. Thus the church was left without a leader, in a state of lamentation and sorrow, and while endeavouring faithfully to maintain the discipline of the gospel, the brethren were called to wade through floods of trial and vexation.

In 1815, the Rev. Elisha Hutchinson, A. M. formerly a Pedo-baptist minister in Pomfret, Vt. was invited to remove and preach to this church. He accepted the invitation, and in December the same year was ordained to the work of the ministry, amongst the Baptists. He still resides in this place, a worthy member of the church, eminent for piety and holy zeal; but by reason of age and bodily infirmi-

ties, prevented from public labours. Soon we expect he will join the church triumphant.

In 1816, *grievous wolves* entered the flock, and commenced their ravages. Dissensions arose, and, sorrowful to relate, factions were created. For more than two years, the church exhibited a melancholy picture. By council and committee every means was tried to bring the difficulty to a crisis, but all in vain. The breach grew wider, till the body was threatened with speedy dissolution. At this alarming period sympathizing brethren made intercession, with strong cries and tears on our behalf, and inquired, "Is there none who can rear the broken walls of Jerusalem, and restore her to her primitive beauty?"

One was found, (even after a large part of the members had withdrawn, and engaged a heterodox preacher) and in Sept. 1818, a few, resolved to make one more vigorous effort to maintain the visibility of the church, and stand fast in the Lord. These agreed to renew covenant, and celebrate the Lord's supper. They now began to bring their tithes into the storehouse, and the Lord verified his promise. The day following, the Rev. S. Ambrose, of Sutton, N. H. whose pious, active, and successful labours in this place will not soon be forgotten, passing through town, was invited to tarry and preach on the Sabbath following, and administer the ordinance. He complied, and about 30 of the members, out of 163, the whole number belonging to the church, were partakers at the table of the Lord. It was a precious season. The consolations of the Holy Spirit were infused into each heart, and the voice of the Beloved was heard: "*Rise up, my love, my fair one, and come away. For, lo, the winter is past, the rain is over and gone; the flowers appear on the earth, the time of the singing of birds is come, and the voice of the turtle is heard in our land. O my dove, that art in the clefts of the rock, in the secret places of the stairs, let me see thy countenance, let me hear thy voice; for sweet is thy voice, and thy countenance is comely.*" This small body sent a letter and messengers to the Association, by which they were recognized as the church, and justified in their procedure.

Nov. 8th, Rev. L. Howard of Windsor, Vt. visited the church, baptized a young man recently converted, and administered the Lord's supper. The audience was solemn, and many youths

were deeply affected. A glorious revival commenced, and in less than 60 days, prevailed through the whole town. Mr James Parsons from Boston, preached with us some months with great success. Afterwards Mr. Bradbury Clay, from Nottingham-West, N. H. laboured a short time. The active and benevolent labours of Elder Howard will long be held in grateful remembrance. He baptized about ninety in this revival. In about ten months the work subsided, but left evident tokens that it was the genuine effect of grace. The subjects of the work universally ascribed both their conviction and conversion to the sovereign mercy of God, through the mediation and intercession of his Son. All consented to the law that it was *good*, and to grace, that it was *free*. From Nov. 8, 1818, to Sept. 30, 1819, 110 united with the Baptist church, all of which, except two or three, continue steadfast in the faith, and abounding in the apostles' doctrine.

In June, 1820, the Lord in mercy visited our *Academy* under the care of Mr W. Shed of Boston. A young student, (who had frequently boasted his steadfastness in the sentiment of Universalism,) without any influence but the teachings of the Divine Spirit, became convinced of the destructive tendency of that doctrine, and confessed his error to his fellow students and others, exhorting them to "flee from the wrath to come." This had the desired effect. Many were convinced of sin and of judgment. The village, which, in the preceding revival had shared but little of the refreshing shower, now exhibited a pleasing spectacle. And here we remark, that the active and unremitting labours of our Preceptor, Mr. Shed, were not a little blest.

Old and young, rich and poor, the rigid moralist, and the abandoned profligate, indiscriminately shared in the forgiving mercy of God. Since the first of Jan. 1820, about 20 have been added to the Baptist church. In June, 1820, the church and society were incorporated by an act of the legislature. During the summer past they have erected a house of worship, 64 feet by 44, well finished with an elegant steeple. In March last the materials were in the forest; in June the building was raised without accident. The Rev. Alva Woods, prayed on the occasion. In 4 months the edifice was completed, and on the 11th inst. was solemnly dedicated to God. Rev. J. Elliott preached the dedicatory ser-

DR. JAMES WATT.

Extract of a Letter from Dr. Charles Stuart, dated Edinburgh, March 12, 1821.

"DR. James Watt, physician in Glasgow, and one of the pastors of a Baptist church there for many years, died last week, leaving a widow and one child wholly unprovided for. Ill-health and great modesty disqualified Dr Watt from obtaining much practice, though no man possessed more information, or better abilities for it. His talents as a public teacher, and his constant and self-denying labours as such, were as highly esteemed by the church, and by others with whom he was not in fellowship, in and out of the established church, as his character and temper were by the world at large. His life has been one scene of disin-

terestedness, humility, and christian conduct. The church did all they could for him, and would endeavour to assist his widow, but are unable, such are the difficulties and losses they have sustained by the state of commerce, and by want of employment.

"I think there are more notices than one of Dr Watt in the life of Mr Fuller. There should have been many; for to my certain knowledge he was a man whom Mr. Fuller highly esteemed, and whose publications have very extensively promoted divine truth on many subjects besides Baptism." [Eng. Mag.]

Ordinations.

Aug 12, 1821, Rev. Jos. Maylin (formerly a member of the Baptist Church at Calcutta, India) was set apart to the work of the gospel ministry at Mount Holly, N. J. A sermon was delivered on the occasion by Rev. James E. Welch, from Matt. xxviii. 18, 19. The usual questions were proposed to the candidate by Rev. William Rogers of New Mills; or-

dainin prayer by Rev. Mr. Kenard; and the charge, and right hand of fellowship, by the brother who proposed the questions. The services were solemn and interesting; and it is devoutly hoped that this newly inducted minister, who was brought to a knowledge of the truth, in Asia, may in America proclaim the tidings of salvation with abundant success.

On Lord's day evening, 28, ult. Rev. Alva Woods, late of the Theological Institution at Andover, and Professor-elect in the "Columbian College, in the District of Columbia," was ordained to the work of the gospel ministry.

The services commenced at six o'clock, by an excellent anthem, read by the Rev. L. Bolles, and performed by the choir, in a very handsome style. The throne of grace was then addressed by Rev. Mr. Collier. Rev. Leonard Woods, D. D. Professor of Christian theology at Andover, uncle of the candidate, delivered a very interesting sermon, founded on 1 Cor. xii.

In this discourse the dangerous influence of pride, ambition, and envy, especially in the ministers of Christ, was strikingly exhibited; and the importance of acting under the influence of that meek and lowly temper inculcated by the gospel, was happily illustrated. But we pretend not to give an analysis of this excellent sermon, as we hope the public will soon be gratified in reading it from the press. The ordaining prayer was offered by the Rev. Abel Woods, father of the candidate,

and pastor of the Baptist church at Granville, N. Y. A spirit of ardent piety, of strong paternal affection and solicitude, breathed in every sentence of this devout effusion, which was accompanied by the laying on of the hands of the Eldership.

The charge was delivered by Rev. Dr. Baldwin. In doing which, he delivered a Bible to the Candidate, and solemnly charged him to take that as the standard of his life and doctrine.

The fellowship of the Council was happily expressed, and the right hand affectionately tendered by Rev. Francis Wayland. Concluding prayer by Rev. Elisha Williams.

These services were performed in the Meeting house of the Second Baptist church in Boston, of which the candidate was a member, and by whom he had been approbated to the work of the ministry. The audience was numerous and respectable; and notwithstanding many were obliged to stand in the aisles during the whole service, they evinced their gratification, by their silent, solemn attention. A collection was taken in the close, in aid of the *Burman Mission*.

Poetry.

LINES WRITTEN IN A GRAVE YARD, BY HERBERT KNOWLES,

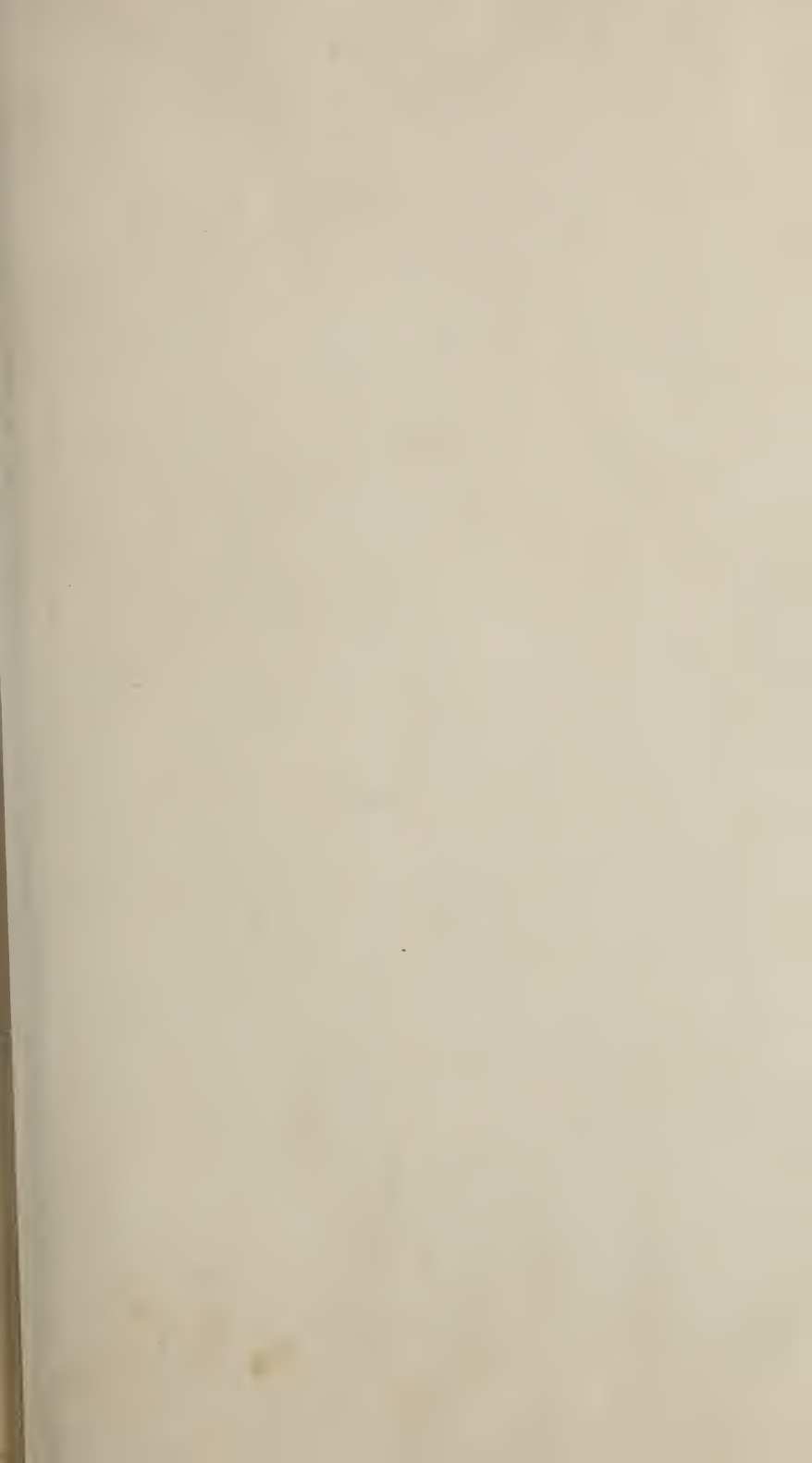
WHO DIED FEB 17th, 1817, AGED 19 YEARS.

Matt. xvii. 4. *It is good for us to be here.*

- 1 METHINKS it is good to be here ;
If thou wilt, let us build—but for whom ?
Nor Elias nor Moses appear,
But the shadows of eve, that encompass the gloom,
The abode of the dead, and the place of the tomb.
- 2 Shall we build to ambition ? Oh no,
Affrighted he shrinketh away ;
For see, they would pin him below,
To a small narrow cave, and begirt with cold clay,
To the meanest of reptiles a peer and a prey.
- 3 To beauty ? Ah no ! she forgets
The charms which she wielded before,
Nor knows the foul worm, that he frets
The skin, that but yesterday, fools could adore,
For the smoothness it held, or the tints that it wore.
- 4 Shall we build to the purple of pride,
The trappings that dizen the proud ?
Alas ! they are all laid aside,
And here's neither dress nor adornment allow'd,
But the long winding sheet and the fringe of the shroud.
- 5 To riches ? Alas ! 'tis in vain,
Who hid, in their turns, have been hid,
The treasures are squandered again,
And here in the grave are all metals forbid
But the tinsel that shone on the dark coffin lid.
- 6 To the pleasures that mirth can afford,
The revel, the laugh and the jeer ?
Ah, here is a plentiful board,
But the guests are all mute as their pitiful cheer,
And none but the worm is a reveller here.
- 7 Shall we build to affection and love ?
Ah no ! they have withered and died,
Or fled with the spirit above,
Friends, brothers and sisters are laid side by side,
Yet none have saluted and none have replied.
- 8 Unto sorrow ? The dead cannot grieve,
Not a sigh nor a groan meets thine ear,
Which compassion itself could relieve,
Ah, sweetly they slumber, nor hope, love, nor fear ;
Peace, peace is the watchword, the only one here.
- 9 Unto Death, to whom monarchs must bow ?
Ah no ! for his empire is known,
And here there are trophies enow,
Beneath the cold dead, and around the dark stone,
Are the signs of a sceptre which none may disown.
- 10 The first tabernacle *to hope* we will build,
And look for the sleepers around us to rise ;
The second *to faith*, which insures it fulfill'd ;
And the third *to the Lamb* of the great sacrifice,
Who bequeath'd us them both when he rose to the skies.

TO CORRESPONDENTS.

We have received another favour from our highly respected friend Theophilus. We regret that the insertion of Φ instead of Θ in his signature, escaped our notice till several copies of this No. had been printed.



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